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The John Birch Society

by Robert A. Graham

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OF MANY THINGS

A lot of people breathed more easily when they read that President Kennedy had waded right into the witches' brew that has slowly been coming to a boil out in Southern California. For a snatch of his speech in Los Angeles, see our new feature, Weekly Lagniappe, at the head of the first Comment page.

Incidentally, for the benefit of non-Southerners, a "lagniappe" (from the American Spanish word, *la ñapa*) is "a small gift given a customer by a merchant at the time of a purchase." It needs no definition for Louisianians.

But to get back. I began with a mention of Mr. Kennedy's forthright admonition, delivered November 18, to the so-called "patriotic societies." The President's words were as welcome as they were overdue.

Moreover, I was glad that the first news to come out of the American hierarchy's annual conference in Washington concerned Archbishop Cousins' report to the assembled bishops on the same subject.

The Archbishop diagnosed the sickness that pullulates beneath the surface of much of the hysterical and divisive activity of these groups, whose membership is by no means restricted to Southern California.

Fr. Robert Graham's article in this issue focuses on one such organization, the Birch-Welch aberration. This is the outfit whose founder called President Eisenhower a "conscious agent" of the Communists.

Just when we need every blessed ounce of energy that strong national unity can summon up for the fight with the Kremlin, it is outrageous to see America being sabotaged by yahoos and fanatics.

T.N.D.

The John Birch Society324
Robert A. Graham

Feature "X"332
Clarence E. Giese

Teaching the Faith Today333
Johannes Hofinger, S.J.

Opinion Worth Noting336
Joseph Petulla

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Correspondence

Soldiers Are Citizens

EDITOR: I take exception to your editorial "Drums, Bugles and Brass" (10/28) and consider it a spurious appraisal of the current military-thinking controversy.

Each year the pluralistic components of military life become more complex. Our officers and men come from all segments of the American society and constitute in fact a harmonious hegemony of the social, religious and political conflict of our times. Some of us even subscribe to your magazine.

Despite our varied differences we are united in our dedicated service to our country. Our loyalty to our country is of a higher order than loyalty to our particular service. Should any one of our top military leaders incline toward a usurpation of power, he would be laughed out of the service.

Wake up, editors of AMERICA, and get back in the real world. Many of us are your former students. You spent years teaching us objectivity, and now, because you suddenly find us in uniform, you fear us for our thinking! I am appalled!

The military needs its Rickovers, LeMays, Shoups, Taylors and Walkers. It needs the expression of their pluralistic diversity of opinions. It is these vociferous opinions that keep the military honest in a democratic society. Muzzle these opinions in bureaucratic directive and you have reason for fear.

If there is military opinion that is in direct conflict with established civilian authority and is causing harm to our national policy, then it is a small matter to fire the offender. In our society generals and admirals come cheap.

Let's keep it that way without reducing the military to the status of second-class citizens. We may be idiots for selecting a military career, but we're not stupid idiots. At least we know why we are here and what we stand for.

(LT. CMDR.) JAMES A. MULLIGAN JR., USN
APO, New York, N.Y.

Countering Alienation

EDITOR: I enjoyed reading Christopher Dawson's random comments ("A Chat With Christopher Dawson," 10/28) on the direction of our civilization, but his comment on the Israeli *kibbutz* indicates a lack of awareness, both of its intent and its direction.

The *kibbutz* developed as a protest

against the urbanization, alienation and dehumanization of modern mass society. It is rooted in the Tolstolian idealism of early Zionist thinkers like A. D. Gordon, and its goal is the self-realization of the individual within an authentic community. It was precisely this aspect of the *kibbutz* which attracted such religious thinkers as Martin Buber.

The *kibbutz* did develop the community nursery in order to free its women for full participation in the life of the community. I wonder whether the modern commuting parent spends more time with his children than the member of the *kibbutz*, who sees his child for an uninterrupted hour each evening and on each Sabbath.

In any event, the *kibbutz* itself has moved consistently in the direction of restoring the traditional parent-child relationship within individual family-housing units. Despite this modification, the percentage of Jews living on the *kibbutz* in Israel is constantly dwindling, and a noble utopian experiment is gradually giving way to the exigencies created by mass immigration and the need for industrialization.

(RABBI) DAVID GREENBERG
Scarsdale, N.Y.

Let's Get On With It!

EDITOR: A word of appreciation for your (surprisingly) necessary stand on the Pope's new encyclical, "Christianity and Social Progress" (*Mater et Magistra*). Opposition can stem only from ignorance of the meaning of the document or from chagrin that Pope John did not mouth platitudes about communism or the rights of private property, which everyone knows anyhow.

If the Pope had attacked the United Nations, if he had played the record of "free enterprise" or attacked the NAACP or the UAW-CIO, what an enthusiastic reception the encyclical would have had!

Some Catholics are unaware that the infallibility of the Church is not limited to *ex cathedra* pronouncements, but extends also to what is called its "ordinary magisterium." Pope Pius XII made this clear in *Humani Generis* (1950):

Nor must it be thought that what is expounded in an encyclical does not of itself demand consent simply because in writing such letters the Popes do not exercise the supreme power of their teaching authority, for these matters are taught with the ordinary teaching authority of which it is true to say, "He who heareth you, heareth Me" (Luke 10/16), and generally what is

(Continued on p. 349)

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Current Comment

WEEKLY LAGNIAPPE

"They call for 'a man on horse-back'. . . . They find treason in our finest churches, in our highest court, and even in the treatment of our water."

PRESIDENT KENNEDY, LOS ANGELES

The Voice of the Turtle

Once again, to use a hoary Cold War cliché, Russia is dropping the cudgel and waving the carrot.

Thus we hear that Gromyko has been tossing out teasers about an interim Berlin solution. Khrushchev has taken to counseling patience and declaring that this is no time for East-West pressure moves. Soviet officials, amid gala cocktail euphoria, have been heard telling correspondents that "the peak of the entire crisis is past."

Perhaps Mr. Khrushchev has put the damper on his fire because he has decided that he cannot barbecue the West. We don't really care. What we worry about is the sedative effect of a little carrot-waving on the West. We fear that it may make our resolution vanish more rapidly than Stalin's statues.

Already one respected news magazine has said that our people are calming down and getting over their jitters: it is sure there will be no war over Berlin.

We know from past experience how the West reacts to relaxed tensions. Given a few weeks of cheery talk and the shelter boom will burst; we'll turn our nuclear burrows into playpens. Some idiots will shout: "Let's get the reserves home for Christmas." And why not? The cooing of the Soviet peace dove has been heard in our land.

Let's face the facts. Even if old Khrushchev decks the Berlin Wall with holly, it does not mean he is going to play Santa to the West.

Will the West ever learn? Waving that dried-out carrot does not lessen by a jot the long-range peril of the present crisis. Our safety lies in determining to keep our guard up indefinitely.

Massacre of the Italians

The European reaction to the massacre of the Italian airmen in the Congo has been one of profound indignation. In Rome the tragedy was violently discussed in cafés, on sidewalks, on street corners—with heavy overtones of criti-

cism of the United Nations and the United States.

A Roman correspondent writes to tell us that the U.S.A. is criticized because "the UN Congo operation is universally described as a sort of American Charlie McCarthy." G. Mennen Williams is harshly blamed for bungling his African assignment.

From Africa comes word describing the horror of Europeans. The UN is blasted in the bitterest terms, and, of course, the United States is blamed for financing the UN Congo project. Our correspondent can find no word harsh enough for the Indian troops and their manner of conducting themselves in Katanga. Meantime, this correspondent goes on, "Mr. Kennedy is embracing Nehru in Washington." Again, in the view of this correspondent, the United States—despite all the hints it has gotten—goes right on "making the bed of communism in the Congo."

The heart of the problem, as described by this correspondent, is that the UN in its whole approach to the Congo, is obviously favoring the pro-Communist Gizenga mobs. "What bitter disillusionment naive America is preparing for itself in having favored the so-called Afro-Asiaties and in giving them a free hand there."

These criticisms may be somewhat overdrawn, but it would be good to see them refuted by UN authorities.

Bishops Stand Pat

The editorial board of the New York Times has a bad case of parochial school jitters. We hope they haven't caught the disease from POAU—short for Protestants and Other Americans United—whose jitters are chronic.

On Nov. 16 the American Bishops restated their opposition to discriminatory Federal aid to education. They "appealed for justice and for understanding recognition of the right of such [parochial school] children to participate in any proposed program of aid."

Two days later, the Times said:

We continue to believe that the charge of discrimination is wholly misleading. Freedom of parents to send their children to nonpublic schools—a freedom we strongly defend—cannot properly be interpreted to include the promise of public funds. Again we reject the idea that guaranteed freedoms have to be government-subsidized. In fact, a weakening of the separation between Church and State will surely endanger religious as well as secular freedom.

The Bishops' viewpoint, we think, deserves better of the New York Times. There are other facets to the problem besides that of "separation" upon which the Times continues to focus. The Bishops' appeal is for recognition of the rights of the child, rights which should not have to be waived by the exercise of his freedom to attend a nonpublic school.

Those rights, and those of the child's parents, are jeopardized when Federal aid to one kind of school puts other schools under impossible financial handicaps. Why does the Times never turn its attention to this important aspect of the Federal aid debate?

... What the Burden Is

Catholics in the United States spent (or will spend) \$1.95 billion on construction during 1961. They built more than 650 churches, for \$325 million. They spent \$425 million on hospitals. But the biggest chunk of every Catholic building dollar (30 cents) went into school and college construction—a total of \$577 million.

These estimates are reported by the editors of *Catholic Building and Maintenance* (Nov.-Dec.). Their annual survey of the 140 U.S. archdioceses and dioceses reveals that 281 new elementary schools were built in 1961—40 more than in 1960. Each, on the average, has 10 classrooms. There was a record number of 450 additions (an average of 6 classrooms) to already existing build-

ings. These 731 elementary school projects take care of 175,000 new students—a 4-per-cent increase over 1960.

This year 95 new high schools were opened—63 more than in 1960. The average is a unit of 18 classrooms. There were 64 new additions (averaging 8 classrooms each) to existing high schools. There were 91,000 more students in Catholic high schools than last year—an increase of 12 per cent.

College officials report a total of 221 new buildings for 1961, including 102 dormitories, 36 classroom buildings, 24 student-union buildings and 17 libraries.

It will be consoling, both to burdened Catholics and to fearful opponents of Federal aid, to know that the editors of *CB & M* expect only 96 new high schools next year, and only 136 elementary schools are scheduled. But they say college construction will hold steady, and new additions to high schools and elementary schools "should also hold steady, if not increase."

Will Catholics, in the words of an old song, have to "tote that barge, lift that bale" unaided, or will they get a little help when the Federal government begins to help pay for U.S. education?

Shelter Morality

Fr. McHugh's article "Ethics at the Shelter Doorway" (9/30, p. 824) produced quite a bit of emotional fallout in the communications arena.

Some of this lethal radiation enveloped the author, whose cut-and-dried exposition of traditional moral principles was condemned as ghoulish and unhygienic. Some people seemed to relish portraying the writer as a priestly ogre who itched for the chance to gun down piteous tots who so much as tapped at the shelter door after the doomsday Conelrad alert.

Fr. McHugh was not the only one to wither under a lethal rain of scorn from various clergymen and editorial commentators. With him fell all those who harbor a desire to protect themselves and their families from the aftermath of Armageddon. Repeatedly the note was struck that the instinct for self-preservation is not just un-Christian but subhuman, and that people who build private shelters are not quite the sort we want around to pick up the pieces after culture is destroyed in a nuclear attack.

These were not the most disturbing responses evoked by the shelter controversy. Some argued that all talk about shelters is immoral: a vote for shelters is a vote for nuclear war. Others said that shelters are an unjust insurance against disaster unless they are a community responsibility; which is like saying that until Uncle Sam controls the weather, one cannot buy an umbrella without doing an injury to his neighbor.

Anyhow, the controversy helped raise the question whether shelters, like indoor plumbing, must become part of our way of life. If we need them, let's build them, however the job is done. The sooner they are ready, the less danger there will be that anybody is gunned down at the doorway by trigger-happy troglodytes.

Storm Signals in Labor

If recent statements by such influential union leaders as George Meany and Walter Reuther are to be taken literally, the coming biennial convention of the AFL-CIO threatens to be the most critical in the short and troubled life of the merged organization.

In his opening address on Nov. 15 to the Washington meeting of the federation's six-million-member Industrial Union Department, Mr. Reuther warned of impending disaster. Referring to the still unsettled jurisdictional dispute between the industrial and building trades' unions, the president of the United Auto Workers said grimly:

Two more years of this will so weaken us and dissipate our resources that it will jeopardize the very existence of the American labor movement.

Mr. Reuther informed the delegates that the building trades' unions, despite numerous attempts to reach an understanding, remained adamant in their refusal to bow to the wishes of the 1959 AFL-CIO convention and submit the dispute to arbitration.

The next day, however, Mr. Meany told the delegates that the dispute between the industrial and building trades' unions was only one of the problems that would confront the AFL-CIO convention, and that it was not the most serious one. Although he did not go into detail, observers could only conclude from his remarks that if a dispute which threatens to destroy the federation with-

in two years is not the gravest problem facing it, then the organization is indeed in very serious trouble.

The AFL-CIO convention opens in Miami Beach on Dec. 7. For obvious reasons it will be followed this year with more than ordinary interest.

President Macapagal

So long as democratic processes were observed, the United States could watch with friendly satisfaction the general election in the Philippines on Nov. 14. The Nationalist administration of Carlos P. Garcia had been a staunch supporter of the free world, and its return to office would have been welcomed. On the other hand, the victorious Liberal candidate, 51-year-old Diosdado Macapagal, was also known to be a sturdy friend of the United States and a determined foe of communism.

As the election campaign developed, the big issues were domestic in character rather than foreign. Like all the struggling peoples of Asia, the 27 million Filipinos have been affected by the revolution of rising expectations. They want higher standards of living, and they want them now, not in the indefinite future. Obviously, a considerable majority of the seven million voters were persuaded that an administration headed by Mr. Macapagal, who had himself known the bitterness of grinding poverty, would do more to promote their aspirations than the Nationalists had done. Perhaps they also believed that it would go about the task of reform more honestly. As H. Paul Le Maire reported in these pages recently (11/18, p. 246), corruption in government was also a hot issue during the campaign.

In carrying out pledges to stabilize commodity prices, assist small farmers, reduce unemployment, attract foreign capital and spur industrial development, the President-elect will need the help of the Legislature. Unfortunately, despite Liberal gains, the Nationalists retained control of both the House and Senate.

Why This Waste?

When papers flashed the news, on Nov. 16, that the "million-dollar painting" (Rembrandt's "Aristotle Contemplating the Bust of Homer") had been

auctioned off for \$2.3 million, not a few heads were seen to wag—and not alone philistine heads, at that. Could not the money have been better spent?

Readers and editors of *AMERICA* alike would have no trouble assigning a different use for that immense sum of money. But that was not precisely the question. Here was a masterpiece of painting up for sale. Cleveland offered \$2.2 million; New York's Metropolitan, scraping many pockets, offered \$2.3 million. The rules of the auction game were invoked.

Thus, overnight, this Rembrandt became the world's most expensive painting. This is not to suggest that it is the world's (or even Rembrandt's) greatest masterpiece, since no price has been suggested for such treasures as Michelangelo's "Last Judgment," the Raphael "Stanza" or the Van Eyck "Adoration of the Lamb." Artists and people generally hesitate to use supply-demand standards when dealing with humanity's common possessions of art.

There may have been some snobbery on the part of some of us 20,000 viewers who filed by the Rembrandt painting the first three days it was exposed. "Is *anything* worth so much money?" we wondered. Yet it is good to remember that in its new setting it will delight and inspire many millions of people in a single year. To be exact, last year the Metropolitan Museum of Art in New York had 3,947,365 visitors. Within six years this means that well over 20 million persons will have seen it—an average of about a dime a person. Does this seem an extravagance?

Dangerous Pigskin

The *AMA News* (Oct. 30) reports that by mid-October, with football seasons hardly under way, 18 high school lads, five college boys, and two semi-pro football players had died of injuries sustained on the gridiron. Sand-lot encounters contributed one fatality.

Twenty-six needless casualties, in a diversion that is supposed to be a sport, add up to something that needs to be pondered. There is not, however, any cause as yet to start picketing the stadiums. For when one reflects on how many more youths tote the pigskin these days, how often they buck the line and red-dog the Q.B.—and when we realize that "organization" has taken over to

give us records and statistics—perhaps the number of deaths is merely a sign that the game is conforming to the law of averages.

Even so, improvements can be made in the manufacture of equipment to prevent injuries. Greater vigilance could be exercised in guarding against excessive over-exertion by growing bodies. Besides, preliminary physical conditioning, good coaching and special care on the part of officials would reduce hazards.

Peace Corps Report

Returning from a 25-day inspection tour of Latin America, R. Sargent Shriver routed the press out of bed on the chilly Saturday morning of Nov. 18 for a 9:30 conference at the Sheraton East Hotel in New York. We might add that it took gallons of hot coffee to bring the still sleepy scribes back to life.

Mr. Shriver was quietly enthusiastic about the work already being done by Peace Corps men and women in Colombia and Chile. They were described as happy and for the most part satisfied with the training they had received. The best proof of their success is the increased interest of these and other governments in the project.

Colombia has asked that the number of its volunteers be doubled. Chile has requested additional workers for both urban and rural programs. Peru, Bolivia, Brazil and Venezuela have orders on file with the Corps for volunteers. Mr. Shriver outlined his plans for a similar visit to Central American countries.

The Corps goes only where it is invited, and only for tasks that are approved by the host country. Nobody has any illusions about the amount of help that is needed. Latin American alone, Mr. Shriver noted, could absorb all the 3,300 volunteers now allowed by Congress. But he hopes to be able to field 500 Peace Corps workers in the six above-named countries by next June.

Time is the pressing factor. "There is a wave of anti-poverty, anti-hunger and anti-tyranny" sweeping Latin America, Mr. Shriver said. The Peace Corps is trying to relieve the sting of these evils and deprive Communists of their most forceful lever. Already the volunteers have acquired the popular nickname of "Kennedistas." In general, the busy director left no doubt that this is a project that just has to succeed.

How Catholic Is France?

Who has not heard the wildest and most widely contradictory judgments on the state of Catholicism in France? "Nobody goes to church in France," some tourists affirm, only to be countered by: "Everybody goes to church there." As any religious sociologist will tell you, much depends on where your tourist went, for no map of religious practice is more spotty than that of France.

The Institut Français d'Opinion Publique (corresponding roughly to our Gallup or Roper organizations) has just completed a serious study of church practice and of the Church's image in France. It is published in *Informations Catholiques Internationales* (Oct. 15) and summarized in *La Vie Catholique Illustrée* (Oct. 18-24). The profile that emerges is quite complex, but we feel that a few points may be of interest here.

We discover, for instance, that 92 per cent of all Frenchmen are baptized Catholics, while five per cent belong to other religions. However, of the 92 per cent, 67 per cent practice with some regularity—roughly two-thirds. Again, the 67 per cent are just about evenly divided between those who go to Mass every Sunday and those who are less regular. Thus, one third of France's population is faithful to Sunday Mass. Some 10 per cent are qualified as "nonbelievers," and the remainder are called "nonpracticers."

The questionnaire spotlighted far more than this synopsis can include. Among points that will help spiritual leaders everywhere is the reported impatience of youth with what it calls "conformism," the widespread admiration for the Pope's condemnation of racism and an enormous interest in the forthcoming Council. Such a study of the Church here in America would be of immense apostolic value.

British Ships and Men

Britain's entry into the Common Market has been likened to a cold shower—temporarily distasteful, ultimately invigorating. However, as British business executive E. P. Godden recently told the British Institute of Management's national conference, Britain is not in for a momentary douche but for an ice-cold

Channel swim. "So let's all get in training now," Mr. Godden concluded.

One British industry which has already felt the chilling effect of foreign competition is shipbuilding. Once-prosperous Belfast estimates that nearly one third of the workers in its shipyards are really not needed and hence cannot expect steady employment. Other British shipbuilding centers are also hard hit.

Last July the Minister of Transport commissioned a firm of chartered accountants to find out why British owners ordered one million tons of shipping

from foreign shipyards in 1958, 1959 and 1960. The accountants' report, published Oct. 25, discounts much of this foreign-built shipping as due to causes beyond British shipbuilders' control. But the report acknowledges that British owners ordered at least \$64.4 million worth of shipping from foreign shipyards because they came up with a better price and could assure more reliable delivery.

Among the reasons for building ships outside Britain, the report said, was a general feeling that foreign yards were

less prone to delays as a result of strikes. British shipbuilding is a particularly backward industry in its labor-relations policies: most firms do not even have personnel departments. Labor, on its part, is organized in craft unions which engage in frequent jurisdictional disputes.

More enlightened policies on the part of management and labor alike are clearly called for. If the pressure of competition forces their adoption, Britain will be that much better prepared for its ice-cold Channel swim.

General Walker and Victory

MAJ. GEN. Edwin A. Walker's resignation from the Army, following charges of improper political activity, casts grave reflection on the present course of the Kennedy Administration. In particular, General Walker's resignation creates a doubt as to whether the aides and advisers with whom Mr. Kennedy has surrounded himself are fully aware of the realities of the present struggle, and of the basic character of their country and its citizens.

It is impossible to understand General Walker's motives unless one attempts to understand the emotions that pack his statement of resignation from beginning to end.

Patriotism is not so much the way a man thinks about his country as the way he feels about it. Every outward mark of the military profession, from the uniform and shoulder patch to the battle streamer, is designed to direct this basic emotion to the service as a whole, to the division, to the battalion and to the company in which the soldier serves.

Because he himself felt these emotions so deeply, General Walker was able to make the 24th Infantry Division an outstanding organization. But emotion and personal example were not enough. In his daily contacts with the men of his division, General Walker had to provide some reason why they must face up to the task of absorbing and turning back the initial assault of the Red Army.

Do we really understand what that will mean in terms of terror, privation, physical and spiritual desolation?

AMERICA has taken a somewhat different view of the facts involved in the dispute over General Walker. See "Drums, Bugles and Brass" (10/28, p. 113) and "Old Soldier Quits" (11/18, p. 234). We wonder, furthermore, whether Khrushchev would share the views of Mr. KENNEDY on President Kennedy's failure of "the will to win."

Youth being what it is, the reasons offered must be stated in the form of a goal.

To the 18-year-old rifleman—upon whom everything depends, ultimately—there must seem to be some sort of chance of being around to see the goal achieved.

It is in this area of purpose and direction, of goals and of hope, that the Kennedy Administration is faltering in its leadership of the armed services and of the nation. In accepting the Democratic nomination at Los Angeles, Mr. Kennedy concluded his speech with the resounding declaration: "We shall win!" This writer, and some other Americans, voted for Mr. Kennedy because they thought he was speaking of something more important than his own and his party's political fortunes. But from the day he took office to the present, Mr. Kennedy has watered down his prediction of victory until his original declaration must unfortunately now be rephrased as a question.

On October 20, Harlan Cleveland, Assistant Secretary of State for International Organization Affairs, offered a one-word capsulation of what he thought America should stand for in the world: "Maturity."

This, according to Mr. Cleveland, means "keeping our eyes open, our chin up, our shirts on and our frustration tranquilized."

Is this what General Walker is supposed to have told his men—men who are staring into the muzzles of Russian cannon? If so, it becomes easier to understand the general's efforts to fill the vacuum.

We are engaged in a war to the death. Mr. Kennedy once recognized that this is so. Somewhere along the way, he has come to mistrust his instinctive will to win. Until the President regains the confidence and *élan* that were once his outstanding characteristics, men like General Walker and the nation as a whole will stumble from humiliation to humiliation.

WILLIAM V. KENNEDY

Washington Front

SPEAKER SAM RAYBURN—"JUST A DEMOCRAT"

THE TRIBUTES to Sam Rayburn have generally stressed his contributions as Speaker of the House of Representatives. There were other contributions that should rank high among his public services.

Mr. Rayburn was often quoted as saying that he was not a liberal Democrat nor a conservative Democrat nor any other kind of special Democrat. He was, he said, "just a Democrat." On two occasions outside the House of Representatives he proved his point under tense and dramatic circumstances.

Twice his loyalty to the Democratic party helped to prevent its foundering on the civil rights issue. Mr. Rayburn used his powerful position as permanent chairman of the Democratic national conventions of 1948 and 1952 to prevent disastrous divisions within the party.

In 1948 the civil rights issue could no longer be ignored by the Democratic convention. A showdown on the issue was inevitable. The Humphrey-Biemiller resolution to amend the report of the platform committee was presented to the convention. Mr. Rayburn allowed the proponents of the resolution full opportunity to present their case. In the roll call that followed, the supporters of civil rights action won a clear majority.

After the roll call some Southern delegations rushed down the aisles to repeat their opposition and to pro-

claim their decision to leave the convention. The possibility of a stampede of Southern delegations was obvious. Six-foot-six-inch "Handy" Ellis of Alabama stood before the rostrum waving his State's standard in front of Mr. Rayburn's nose and demanding recognition. Mr. Rayburn ignored him. Instead, he located someone out in the mob of delegates who wanted to move adjournment until later in the evening. The session closed with Ellis still frantically seeking Mr. Rayburn's attention.

When the convention reconvened several hours later, all of the Mississippi and half of the Alabama delegates walked out, but there was no excitement. The dramatic effect had been lost. The danger of a wholesale Southern walk had passed.

Four years later it was the other side that found Mr. Rayburn unmovable. Some of the pro-civil rights leaders sought loyalty oaths from those who had supported the States Rights candidates in 1948. This action could have driven some Southern stalwarts out of the party. Mr. Rayburn would have none of it. Thousands who watched the convention still remember the frustration of Sen. Paul Douglas and Orville Freeman, then candidate for Governor of Minnesota, as they sought vainly to gain recognition, in order to demand the oaths. The loyalty drive failed, as Rayburn felt it must fail.

Southerners in 1948 and civil rights proponents in 1952 denounced Rayburn as ruthless and unfair. Yet Rayburn's action in both conventions helped to preserve his party. At the same time, he may have helped to preserve the two-party system and prevent a national crisis.

HOWARD PENNIMAN

On All Horizons

COMMUNISM • Our mention (July 1) that free copies of Dr. Charles Malik's talk on communism were available brought in over 800 replies. Now Thomas L. O'Brien, S.J., (Seattle Univ., Seattle 22, Wash.), has a study edition of the talk ready for mailing. Price: 50 cents; 3 for \$1.

GETTING TOGETHER • In the Netherlands, Dutch Catholics and Protestants have joined forces to produce two series of nationally televised programs on the Bible, designed primarily for children.

WORSHIP • For 15¢ you can take a look at a fine new Mass booklet, published for the Philippines, but available also to interested Americans. *Our Community Mass* is 80 pages long, contains

chant for High Mass, 28 hymns, and a set of prayers for Low Mass (Confraternity of Christian Doctrine, 443 Church St., San Francisco 14, Calif.).

NEW SERVICE • School librarians can now buy books completely processed: with a plastic jacket, four catalogue cards, and a date-due pocket with book card inserted (Catholic Library Service, 180 Varick St., N.Y. 14, N.Y.).

LIBRARIANS • An article in the November *Interracial Review* (20 Vesey St., N.Y. 7, N.Y.: 40¢ a copy) lists eight sources of graded reading materials on intergroup relations.

CATECHETICS • A 16-page booklet entitled *A Catechetical Creed of Our Times*, comprising the general conclu-

sions of the 1960 Eichstätt International Congress on Catechetics, may be had free on request from Herder & Herder (232 Madison Ave., N.Y. 16, N.Y.). This is a special publisher's excerpt from *Teaching All Nations*, edited by Johannes Hofinger, S.J.

NEW COMMUNITY • The Little Sisters of the Poor are organizing a new religious community to be known as the Oblates of the Little Sisters of the Poor. Members will take solemn promises for one year rather than vows, will dress in modern blue dresses, retain their family names and be free to visit home frequently. Information from Provincial House, Bushwick and De Kalb Aves., Brooklyn 21, N.Y.

ADVENT TV • On Advent Sunday mornings, watch CBS-TV's *Look Up and Live* (10:30-11, EST). The National Council of Catholic Men is sponsor, with AMERICA's Fr. McNaspy in the role of technical adviser. W. Q.

Editorials

Voices of Reason

AS THE NATION headed into a winter that threatened to spawn serious foreign and domestic problems, authoritative voices could be heard calling for a return to reason and a realistic sense of individual and collective duty. In a speech to a West Coast audience, November 16, President Kennedy urged his fellow Americans to shun the easy solutions proffered by extremists. Whether they counsel the "pathway to surrender" or the "pathway to war," radicals on the Right or Left "claim to be doing the nation a service." Yet, the President contended, their "kind of talk and easy solution to difficult problems, if believed, could inspire a lack of confidence among our people when they must, above all, be united in recognizing the long and difficult days that lie ahead."

Similarly, a major statement issued by the American Catholic hierarchy, November 19, at the close of their annual meeting in Washington, D.C., challenged all Americans, particularly their fellow Catholics, to recognize "unchanging duty in a changing world." The moment, as the Bishops see it, is one "when America is beset by so many frustrations, when there are so many temptations to despair." What the country needs is to reaffirm the "foundation of broad and solid popular morality" which historically underlay our national ideal.

Evidence of moral deterioration meets us on all sides. To admit this failing, the Bishops insist, is not meaningless or harmful breast-beating. Public admission of our faults gives no "real comfort to our enemies." In fact, only in this way can we overcome "a widespread moral apathy which touches practically every group: citizens who are not concerned enough to exercise the right to vote; elected officials who are interested only in their 'public image,' their personal power; union members, labor officials and industrialists who place their selfish interests above national security and the common good."

For Catholics the guide lines to civic duty are clear enough. As Pope John stressed in his encyclical on "Christianity and Social Progress" (*Mater et Magistra*), "Christian social doctrine is an integral part of the Christian conception of life." Hence, Catholics will respond to the challenge of crises at home or abroad in the spirit of this doctrine. This means, for instance, that they will support measures of foreign aid "not as mere countermeasures against communism, but for their essential rightness, as expressions of our highest principles: love of God and love of neighbor." For such principles alone ultimately justify our national commitment to act, in the words of the Bishops, as "an arsenal against totalitarian aggression, a storehouse to feed the hungry and starving world, a Samaritan helping defeated enemy nations. . . ."

It is true that "since we are a people of many religious beliefs, . . . there will undoubtedly always be tensions and some misunderstandings" as we Americans face up to common problems. More important, however, is the fact stated by Dr. Louis Finkelstein in the second Morgenstern Award Lecture sponsored by the National Conference of Christians and Jews, November 21. The distinguished Jewish scholar confidently asserted that "Catholic, Protestant and Jew may disagree as to the reason for righteous action, but in general will agree about approaches to the problem of righteousness."

Despite the challenges ahead and obstacles in the way of achieving a national sense of high moral purpose, the opportunities are great. "Like Paul," the American Bishops noted, "we face a world largely paganized. Like Augustine, we see the encroachment of barbarism." Even more to the point, however, are the words of John XXIII: "Our era . . . is penetrated and shot through by radical errors; it is torn and convulsed by deep disorders. Nevertheless, it is also an era which opens up immensely hopeful apostolic opportunities" What we need, above all, is that each of us have a profound sense of mission and a respect for reason in the challenging days that open up before Church and nation.

Jewish-Christian Rapport

WHEN, on the occasion of a visit from several prominent Jewish leaders, Pope John XXIII threw out his arms in cordial welcome and said: "I am your brother Joseph," he was not just playing amiably with his given name Joseph. This gesture was spontaneous and dramatized a deep personal attitude. It also reminded everyone that a true Christian cannot be an anti-Semite.

Happily, what the Pope did and said is not an isolated token of good will. In recent years there have been many signs of what a leading rabbi recently termed "a new and heartening departure in Christian-Jewish relations." Indeed, it would be easy to list many such symbolic events—like the several Catholic Hour programs against prejudice, the close participation of Dr. John Slawson and Rabbi Marc H. Tanenbaum in the August meeting of the National Catholic Conference for Interracial Justice, and other instances of friendly co-operation.

With all due caution we recognize that several swallows do not make a summer, though they may, as in these cases, seem to herald a springtime. Whatever differences of feeling and emphasis may have appeared here in the United States during the Eichmann trial, that rehearsal of horrors has awakened many Europeans to the full evil of racial hate. All who work for improved Jewish-Christian relations warmly welcomed, for example, the noble plea made by the German bishops for public acts of expiation (AM. 6/22, p. 536).

Less well known in this country, however, has been the response in Spain to the Eichmann revelations. During the Civil War and its aftermath, absorbed with their

own holocaust, Spaniards were relatively unaware of the measure of anti-Semitism in Nazi Germany. To them, the hideous truth has recently come home with a shock, and there are now signs of a new sympathy between Spanish Christian and Jewish thinkers. Accordingly, with the approval of ecclesiastical superiors, beginnings of serious dialogue have been made in two metropolitan centers. While the typical Spaniard has probably never personally known a Jew (nor a native Protestant, for that matter), there is an effort being made to help the dialogue filter to the popular level.

In this regard, a recent publication should be mentioned. It is called "Nosotros los Judíos" ("We the Jews"). It is the work of a priest, José Jiménez Lozano, and bears the imprimatur of the Bishop of Madrid-Alcalá. Moreover, distributed by the largest Spanish-language house (Publicación de Propaganda Católica, Apartado 10,059, Madrid 15), it promises to have wide circulation. It is an eloquent and sympathetic statement of the truly Christian attitude toward Jews, "to further brotherly love toward the people of the Old Covenant."

Quoting Pius XI's classic reminder that "we are all spiritually Semites," Jiménez Lozano points out that the Church's liturgical prayers call Abraham "our Patriarch" and petition that "all nations share in the dignity of Israel." He concludes with an earnest prayer that Christ will never have to ask of us an account of the wounds inflicted on His own people.

Communists at Bay

MORE THAN a decade after the passage of the Subversive Activities Control Act, the Communist party in the United States has come to at least a temporary end of its legal and constitutional rope. The decision of the Supreme Court last June 5, upholding the constitutionality of the 1950 law, left the party with a do-or-die choice: it could either concede that it is, and has been all along, an arm of the international Communist conspiracy, and function openly as such, or it could defy the law and go its slinking way underground.

It has chosen the latter course. This decision, which party leaders defiantly announced after the court's ruling, became official when the minutes ticked away on November 20 and the party made no move to register with the Subversive Activities Control Board as an agent of a foreign power. That was the deadline set by the Supreme Court for complying with the law.

Now our estimated 5,000 to 10,000 domestic Communists—down from a high of about 75,000 at the end of World War II—face two additional deadlines. If the party fails to register, its officials are legally bound to do so by November 30. And if party leaders in turn ignore their obligation, as they swear they will, then all members of the party must register by December 20.

The penalties for noncompliance are severe. (Communist Victor Riesel wrote on November 2: "These are tough laws. But these are tougher times.") For every day after November 20 the party refuses to register, it is liable to a \$10,000 fine. For every day after party

leaders fail to register by November 30, they can also be fined \$10,000 and, in addition, be imprisoned for five years. If neither the party nor its officials comply with the law, all party members who have not registered by December 20 become liable to the same penalty.

There have been indications from Washington that the Justice Department will let a few weeks pass before prosecuting the party for noncompliance. Since the financial penalties under the law are cumulative, this tactic will make the party liable to a fine of several hundred thousand dollars. Upon the refusal of the party to pay, the government can slap a lien on all the party's property. That would effectively crush the party's activity above ground.

Nor will this drastic action end the Communist party's trouble with the law. Whether it operates underground or in the open, it is subject to a number of disabilities and restrictions. The following are the chief ones:

1. All Communist party literature sent through the mails must bear the stamp: "Disseminated by the Communist party, U.S.A., a Communist organization." Penalty for violation: \$10,000 fine.

2. No Communist party member may apply for a new passport or use an old one. Same penalty as above, plus a possible prison sentence of five years.

3. No Communist party member may work in a defense facility or hold a non-elective Federal office. Same penalty as above.

4. All tax privileges enjoyed by the party in the past are withdrawn.

Nor all anti-Communist Americans agree that the Subversive Activities Control Act is constitutional. With the American Civil Liberties Union they argue that the law, by its registration requirements, violates constitutional guarantees of freedom of speech and association.

It seems to us that this position is grounded on the assumption that the Communist party is a political organization in the American tradition. It is, of course, no such thing. It is a conspiracy subject to a foreign power and aimed at the violent overthrow of our free institutions. The law, furthermore, does not forbid the party to operate. It merely obliges it to function under its true colors.

Anyway, after litigation extending over eleven years, there is nothing to be said on the question that has not already been said. Once penalties have been imposed, party lawyers are free to raise another constitutional question, this time under the Eighth Amendment, which prohibits "cruel and unusual punishment." That issue can be dealt with when and if it arises.

Spain in Nato

THIS LOOKS like an afterthought, but it definitely isn't. What in the world, we wonder, is holding up discussion of Spain's entrance into Nato? We know all the stock answers. But such answers have answers, too. The question remains: Why isn't Spain in Nato?

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The John Birch Society

Robert A. Graham

LIKE THE influenza epidemic now predicted for next spring on the basis of known cycles, a new onset of extreme such "ultra" movements seems at hand and may well be already upon us. One writer claims there are today 2,000 right-wing organizations in the country, with a membership or following of eight million. No one knows how many persons are really active in these bodies, but it is already clear enough that they are in a position to make their influence felt. Is there reason to be alarmed about this revival of extremism?

In the opinion of many observers, the recrudescence of what is a chronic malady of American democracy will soon be cast off by healthy antibodies in the nation. Others, less complacent, point to perhaps lasting ill effects on the political system of this country. While most of the right-wing organizations now proliferating claim the highest patriotic purposes, the fact is that they weaken the fight against communism by indiscriminate charges against the most respected leaders of government and public opinion. The resulting loss of public confidence in our national leadership, it is feared, will seriously compromise the United States' ability to emerge from the current world crisis with its honor and its prestige intact.

Many of the new organizations now recruiting the extremists of the country in their ranks are small and insignificant both in numbers and in the quality of their leadership. This, however, cannot be said of the John Birch Society. This is no movement led by an obvious paranoid like the self-proclaimed Nazi, George Lincoln Rockwell, or by opportunists with a police record, such as the promoters of the Minute Men in Southern California. The JBS boasts of a national council comprising leading industrialists, military men and former government officials, as well as several well-known Catholic figures, one of whom is a priest. A fairly large number of Catholics seem to have been drawn to the society. Without accepting the estimate of 50 per cent of the total membership, we can believe society president Robert Welch's Catholic secretary, who told the editor of the *Rochester Courier-Journal* that there is "a high percentage of Catholics in the John Birch organization."

In this article, FR. GRAHAM, S.J., returns to the theme of the first piece he published in AMERICA nearly 25 years ago. As a student of communism under RAYMOND T. FEELEY, S.J., at the University of San Francisco, he wrote on the problem of coping with Red united-front tactics (11/27/37).

Yet for this organization of presumably responsible and conscientious men, Sen. Thomas J. Dodd (D., Conn.) has had words of sharpest criticism. Alluding to the JBS-propagated charges against such respected public leaders as President Eisenhower and the late John Foster Dulles, he spoke of an "affront to both decency and intelligence." This sort of charge, he said in a speech last March 31, "brings our leaders and our institutions into disrepute, it sows division, it makes it easier for the Communists and the 'ultraliberals' to equate opposition to communism with political lunacy." Senator Dodd's vigorous, practical anticommunism needs neither apology nor proof. This will not necessarily guarantee him against attack by the Birchites as a Communist.

What is this organization that called forth such a cry of protest from so respected and forceful an anti-Communist as Senator Dodd?

John Birch, after whom the society is named, was a young Georgia-born fundamentalist Baptist missionary in China when America entered the second World War. He became a captain in the Office of Strategic Services, and appears to have been instrumental in preparing the escape route of Gen. Jimmy Doolittle, who landed in China following the successful bombing of Tokyo. Killed by Red Chinese troops ten days after V-J Day, Birch is hailed as "the first victim of the Cold War."

On December 9, 1958, Robert Welch, a retired New England candy manufacturer, founded the John Birch Society at a meeting in Indianapolis. Its purpose: to cope with "the threat of the Communist conspiracy." Unless, he said, "we reverse forces which now seem inexorable in their movement, you have only a few more years before the country in which you live will become four separate provinces in a world-wide Communist dominion ruled by police-state methods from the Kremlin."

Growth of the new society was rapid, and it is now described by observers as "the base-organization of the extreme Right." It is so much to the right politically that it treats with disdain such conservatives as Sen. Barry Goldwater, former Vice President Richard M. Nixon and the late Sen. Robert Taft. According to the Attorney General of California, its membership consists primarily of "wealthy businessmen, retired army officers and little old ladies in tennis shoes." Nevertheless, it has aroused public attention and concern. It spearheads a campaign to impeach Supreme Court Chief Justice Earl Warren. Its material was used by

Gen. Edwin A. Walker in his controversial right-wing activities in the U.S. armed forces in Germany.

The JBS is perhaps most known for its founder's sweeping charges against President Eisenhower, whom Mr. Welch has described as a conscious Red agent. Relying less on mass membership than on disciplined and organized (and perhaps often camouflaged) small groups scattered around the country, the John Birch Society seems capable of making its influence felt, if only by co-ordinating the efforts of other existing extremist groups that await direction.

Included among the estimated 60,000 members of the society are, no doubt, a large number of ordinary citizens who seek to "do something" to combat communism. They are usually surprised and puzzled that an organization led by such a God-fearing man as Robert Welch, who patriotically aims to save the country from what they are convinced is imminent danger, should be subjected to denunciations and complaint. The attacks on the JBS they regard only as confirmation of the gravity of our national peril and proof of the extent of Red influence. These persons exhibit an amazing naïveté about the real issues at stake and what they are getting into.

Typical in this respect is the view expressed in a letter sent by a pious and apostolic Catholic woman and brought to this writer's attention. She wrote: "Critics of JBS all speak vaguely of extremism, questionable methods, fascism, etc., and they all sound as if they haven't even read the Blue Book. I read the Blue Book first two years ago, thought it made good sense and was impressed with Welch's spirituality. I read it again this spring when all the controversy arose and still feel the same way. I read his monthly bulletins fairly regularly. The only specific objection I have read about is Welch's contention that 'government is the enemy of the people' or something to that effect." For the writer of that letter, as for many others, the criticisms seem trivial compared to the great task undertaken by the society in fighting communism.

It is perhaps true that much of the criticism leveled against the John Birch Society at the beginning was based on instinctive fear of any right-wing organization and not on a detailed knowledge of the creation of Mr. Welch. After all, these movements are not new. They all tend to follow a common pattern, since they recruit from much the same reservoir of human temperament and political bias. They are usually anti-Semitic and anti-Negro. Many are also anti-Catholic. All are anti-Communist, but it usually turns out that they use the Communist issue as a cloak to cover such less admirable features as racism, bigotry and intolerance, both religious and social. Even the best of them invariably attract a host of dubious personalities all too ready to ride the crest of popular hysteria. The general public cannot easily forget the Ku Klux Klan or the Christian Nationalists of Gerald L. K. Smith.

The John Birch Society seems to have avoided the cruder manifestations of the extreme rightwingism of its predecessors. Accusations leveled against it on the score of anti-Semitism seem based on suspicion rather

than on the record. While it opposes desegregation, it refrains from anti-Negro bias. Nevertheless, the JBS inevitably falls heir to the heavy legacy of distrust and revulsion that sad experience has left in the public's mind. The feeling is almost unavoidable that the old forces of bigotry are latent in the society, ready to burst forth at the right moment.

Critics of the society have found more concrete grounds for their attacks in the contents of the Blue Book already referred to. This is the "bible" of the society and consists of the talks Robert Welch delivered to the charter members in Indianapolis in 1958. The Blue Book is not just a collection of speeches; it is the acknowledged chief source of orientation on the principles, attitudes and program of the John Birch Society. Many of the individual aphorisms in the rambling Welchian prose of the Blue Book are not particularly incendiary unless given an extreme and literal meaning. Mr. Welch believes, for instance, in "less government and more individual responsibility." A much-publicized slogan runs like this: "This is a republic, not a democracy. Let's keep it that way." Other statements are found which, though disturbing by their connotations, are capable of an innocuous interpretation, or are at least not as sinister as sometimes made out. For instance: "The greatest enemy of man is, and always has been, government." Democracy is defined by Mr. Welch as "the unbridled rule of demagogic men." It is "merely a descriptive phrase, a weapon of demagoguery and a perennial fraud." Taken in their



ensemble, however, these and other statements of governmental philosophy reek strongly of distrust of the democratic principles upon whose validity the American system rests.

The authoritarian structure of the society is another object of criticism. In the Blue Book the founder leaves no doubt that it is he who will decide things. The society, he said, is to be "a monolithic body." It is not to be run on representative principles or on the principle of local autonomy: "The John Birch Society will operate under completely authoritative control at all levels." He declared also: "We can allow for honest differences of opinion. . . . But whenever differences of opinion become translated into lack of loyal support, we shall have short cuts for eliminating both without going through any congress of so-called democratic processes." Needless to say, these remarks confirm the

picture of the society as an antidemocratic body.

There is no doubt that Mr. Welch is not only the founder but the main force of the society. He stresses repeatedly in the Blue Book the leadership principle, that recalls the grim Nazi precedent: "The men who join the John Birch Society . . . are going to be doing so primarily because they believe in me and what I am doing and are willing to accept my leadership anyway." His justification is the following pragmatic one: "We simply are not going to be able to save our country from either the immediate threat of communism or the long-range threat of socialism by organizational leadership. Our only possible chance is dynamic personal leadership."

The methods proposed in the Blue Book provide another reason for criticism, by seeming to sanction the use of any means, fair or foul, in combating communism. "The front business," said Mr. Welch, "like a lot of techniques the Communists use, can be made to cut both ways." He advocates the pillorying of suspected Communists by techniques which he admits are "mean and dirty."

Such arguments against the John Birch Society, based on its antidemocratic principles, its authoritarian structure and its avowed readiness to use "short cuts" to achieve its ends, fail to impress, much less embarrass, the average Bircher. These features, they say, are necessary to prevent the society from degenerating into an ineffective debating society or from being infiltrated by Communist disrupters. Membership is voluntary,



and those who don't like the founder's ideas are perfectly free to take their leave. The accusations, in the Birchers' eyes, are mere caviling on secondary issues at the very moment when the nation faces mortal danger from communism.

The John Birch Society is certainly no model for a movement in the American democratic tradition. From this standpoint it deserves the castigation it has already received, and one must regret that its members treat so lightly these unpatriotic aspects of a supposedly patriotic organization. But the real danger of the society lies not in its organization and methods but in its impact upon the American national life at this moment. It is proving to be an instrument of division and a threat to the national morale. For, to justify its claim that the country is infiltrated by Communists, the John Birch Society has embarked on an unprecedented and arrogant campaign against almost all our leaders, Democrats or Republicans, liberals or conservatives. A man for whom President Eisenhower himself is a "dedicated,

conscious agent of the Communist conspiracy," can only be said to use the Communist issue for his own purposes and to define "communism" in a sense all his own.

This now famous statement about President Eisenhower is dismissed by Birchites as antedating the foundation of the society and therefore as not being a JBS document. The statement was not repudiated, however, by its author. It still reflects, so far as the evidence shows, the frame of mind of Mr. Welch. The citation deserves quotation at greater length:

While I too think that Milton Eisenhower is a Communist and has been for thirty years, this opinion is based largely on the general circumstances of his conduct. But my firm belief that Dwight Eisenhower is a dedicated, conscious agent of the Communist conspiracy is based on an accumulation of evidence so extensive and so palpable that it seems to put this conviction beyond any reasonable doubt.

This frightful distortion should suffice to ~~show~~ the allegedly anti-Communist movement headed by Robert Welch.

Yet the society prospers. This is an uncomfortable fact that requires explanation. One element in the mushrooming of the John Birch Society is no doubt the widespread anxiety of the general public over the world situation, marked by what appears as a succession of defeats on the international scene. There is a strain in the body politic. To many, the history of the postwar years is, to quote one Birchite, a story of "defeatism, humiliation, incompetence, surrender and treason." The only explanation of the setbacks, for many a perplexed citizen, is Communist infiltration. A new "stab-in-the-back" legend is in the process of creation.

Robert Welch was formerly active in the National Association of Manufacturers and his views represent the extreme right wing of that right-wing group. His program expresses resistance to the trends of the past thirty years toward more government control in the economic life of the nation as well as the "welfare" phases of contemporary governmental policy. This is the "communism" he is fighting, not the communism of Marx or the Leninism of Moscow. Of late years, however, a new factor has entered upon the scene in the form of an upsurge of anti-Communist activity by fundamentalist Protestants.

It was not so long ago that Catholics were regarded as the most active foes of communism. This can no longer be said today. Dr. Fred C. Schwarz' Anti-Communist Christian Crusade is of predominantly Baptist inspiration. The National Educational Program of Dr. George Stuart Benson of Searcy, Ark., is another fundamentalist operation. It is no accident that the key centers of the John Birch Society are in the fundamentalist South and Southwest, and that Welch himself stems from this background. John Birch, be it recalled, was a fundamentalist.

To these Protestants, the charge of widespread Communist infiltration seems to make sense when they look at the National Council of the Churches of Christ in the

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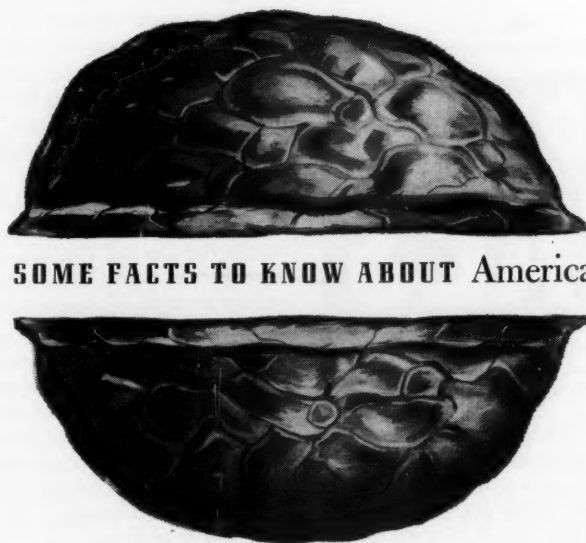
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United States. For years they have regarded with distrust the efforts of their NCCC brethren in the urbanized regions of the country to adapt Christianity to the social problems of modern times. This is "modernism," or "liberalism." It is socialism or communism, and they will have none of it.

Related to this tension within the Protestant body in this country was the uproar over the Air Force training manual last year. In that text, the author (who drew his material from one of the fundamentalist anti-Communist organizations) charged that the Communists had infiltrated the Protestant clergy. The National Council reacted with vigor to these charges and succeeded in having the manual withdrawn by the Defense Department.

The charge of Red infiltration of the Protestant clergy remains in the air, however, and Mr. Welch explicitly refers to it in his talks. As he himself reports, his remarks are usually matched by the query as to whether the Reds have also infiltrated the Catholic clergy as well. In a talk at Garden City, N.Y., October 9, 1961, Welch said that about one-half of one per cent of Catholic priests are "comsymps." When challenged on this statement by the *Boston Pilot*, Welch admitted that his figure was "simply pulled out of a hat, as a complete guess, and without any substantiation even being claimed." In the same letter, however, he revealed that by "comsymp" he means not merely a priest whose sympathies may happen to be turned toward "socialism," but, actually, a Communist who became a priest. So far does Robert Welch push his theory of Red infiltration.

Reference has already been made to the participation of Catholics in the John Birch Society. This is hardly the kind of Catholic-Protestant dialogue encouraged by the ecumenical movement. But it would be a serious mistake to contend that the Communist danger does not greatly worry Catholics. One Protestant writer, Dr. David M. Baxter, whose notes on the John Birch Society greatly aided this writer in the preparation of the present report, testifies that many Catholics, like others, were stampeded into the Welch camp by an hysterical fear of a Communist takeover. Dr. Baxter's own article on the society in the Catholic monthly magazine *Extension* brought this sample of confused thinking from a reader:

If America and Holy Mother Church are to survive in the face of our Catholic Action, our Catholic President and too much of our Catholic press, we sorely need the John Birch Society to keep us from destruction. As long as good people continue to give God their first allegiance, as Robert Welch does, there is hope that our Lady's Son will be appeased and we will enjoy an era of peace.

The writer of those lines is no doubt a very religious and sincere person. It evidently does not strike her as strange that Catholic Action (which is under the bishops' supervision) and President Kennedy (a practicing Catholic) and the Catholic press (also under episcopal supervision) should be a menace to our country and our

Church and that only Robert Welch stands between us and disaster.

As A. A. Berle Jr. remarked recently at a dinner honoring Christopher Emmet, the key to the survival and influence of the U.S. Communist party is its success in focusing the issue not on itself but elsewhere. An attack on communism is automatically transformed by them into an assault on precious values of our society—civil liberties, social progress, democracy, even peace.

To date no remedy has been found to cope with this tactic of dodging and camouflage. The John Birch Society has made this problem more difficult than ever before. If allowed to proceed with its work of confusion and division, it will destroy the basis of a solid effective fight against communism carried on by such organs as the FBI. As it stands today, communism, which as an enemy of freedom and order should be the common foe of both liberals and conservatives, eludes (perhaps indefinitely, so far as our action is concerned) its final accounting. Indeed, applying Welch's own principle of "inversion," a perfect case can be made out for the thesis that Welch himself is a Communist, so

much has he helped the Red cause in the United States.

After this lengthy analysis of the sad role of extreme rightwingers in the fight against communism, a word about the responsibility of the liberals is in order. These are not at all without blame for the situation that drives so many anti-Communists to extreme positions. The liberals seem to have adopted the old European slogan, "No enemies to the left." Not only have they predictably defended Communists in the name of civil liberties, but they have lacked both courage and consistency in carrying out their self-proclaimed devotion to freedom. There are few outspoken anti-Communist liberals. Outside of such persons as Berle and Emmet, and such organizations as Freedom House, few have applied to the Communist totalitarian danger (internal or external) the same zeal they deployed for years against the Nazi totalitarianism and Nazi-like movements in this country. Until the liberals adopt a less ambiguous position in relation to communism, extremist groups like the John Birch Society will continue to win ready credence among average citizens for their scattergun accusations of infiltration and subversion.

Campus Corner

Looking for ways to rock the campus bark? I submit three tried and tested methods, outlined here in the abstract, of course. 1) Convey the message subtly to faculty and administrators that, if it weren't for the student body, they wouldn't be in business; 2) encourage the AAUP to remind the administration that a school is only as good as its faculty; 3) accuse administrators of assuming that, except for their services and leadership, the school would founder.

The perennial yen for recognition by student body, faculty and administrators is as normal for a university as the strain between capital, management and labor in a complex industrial corporation. When you stop to think about it, a modern university is nothing else but a corporate academic enterprise. Faculty employees and student customers are just as interested and intent on having a say in the management of the school as employees are in a factory.

Catholic colleges and universities, Fr. James J. Maguire points out in his *Commonweal* article, "A Family Affair" (Nov. 10), operate under a peculiar complication, however. For the most part, these schools are the "private enterprises" of religious communities. As such,

there is a tendency to restrict decision-making to members only. Student government and faculty lay boards are all too frequently not permitted to participate actively in the management of the school. And it doesn't take long to discover that machineries of organization are mere "front" and "window-dressing" for the real authority of the "insiders." The result is an absence of a true identification of two of the three component parts of the operation—namely, student body and faculty—with the operation as a whole.

For a study of the need of such identification, consult *Mater et Magistra*, para. 92 ff.

■ Business and pleasure, they say, do not mix. But sometimes they have to. You can't invite Khrushchev over for a visit and then treat him to what he deserves. Neither can you turn a campus platform over to a pro-something-or-other and make out that it's purely a business engagement. A host has to be hospitable. And that means making things pleasant.

But there are some ideas and some causes that a Catholic college cannot treat pleasantly. Not because of any personal prejudices, but because they don't contribute to the business of a Catholic college. Hospitality would be out of order, would it not, for a promoter of planned parenthood or euthanasia? It would certainly be out of place for a militant anti-American or anti-Catholic.

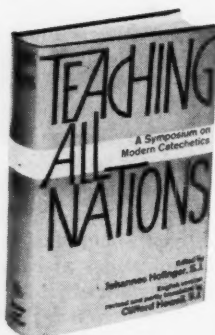
Now our question is this. Doesn't deliberate opposition to Catholic social doctrine come close to being anti-Catholic? Can anti-labor, anti-UN, anti-foreign aid speakers be hosted and toasted on a Catholic campus?

P. A. W.

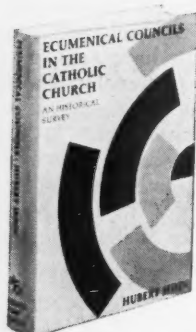
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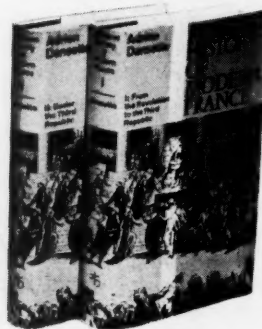
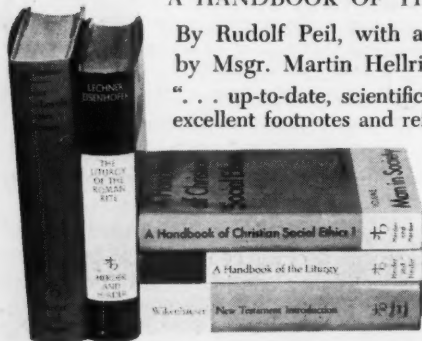
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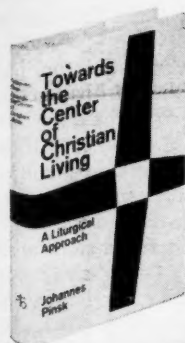
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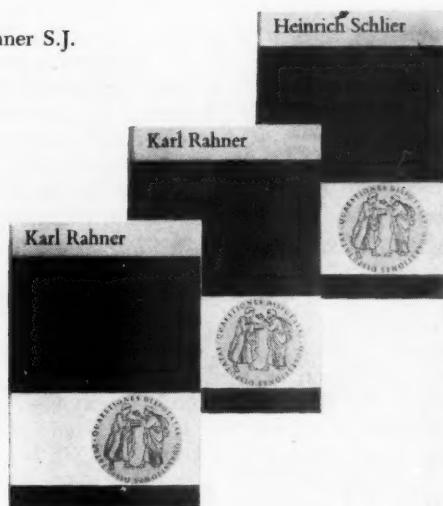
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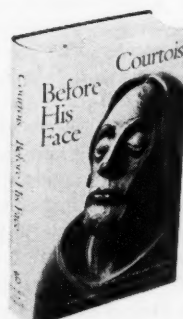
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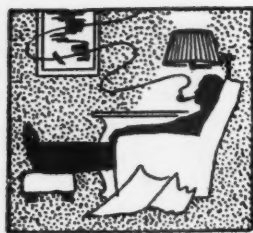
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Feature "X"



The days of Tom Sawyer and Becky Thatcher are gone forever. Sometimes it seems as though the precious years of childhood went with them. The author, after two years abroad, writes about one of his most frightening impressions on returning home.

THAT CREATURE approaching you in a bouffant organdy dress, contrasting stole, flowered hat highlighted with seed pearls, elegant necklace, rings, bracelet, polished nails seen through white lace gloves, reddish lips and chic coiffure is simply your 12-year-old neighbor girl on her way to church—and you know it. You have finally realized that this vision of a child-woman is now every day Americana. She leads a standard, if not fascinating, life.

While only in the sixth grade, Creature is anxiously awaiting her eighth-grade graduation because mother promised her she could then wear eye make-up. She already knows the kind of scoop-neck dress she will wear for the occasion. Next to going to the movies, Creature likes going to church because she gets the opportunity to dress up. Her little clique of girls have a sort of private competition over dressing up, and they spend a lot of time commenting on and evaluating each other's efforts. Actually, they are all a bit envious of Debbie because her mother lets her wear "real-red" lipstick, and this always makes her look the oldest. Well, of course it would, when you compare it to the pink variations the rest of them have to wear. Debbie's mother is so "modern."

Creature's mother, however, is old-fashioned. She even told Creature once that she shouldn't worry too much about her 23-year-old aunt, who is an old maid. "Of course there is something wrong with her," Creature thought. "Her whole life is a mess. Why, any girl still single at that age is an utter failure with men."

Knowing only that she likes boys (all the girls do), Creature often finds it difficult to maintain her adult composure around them. She gets so furious with herself after she has caught herself scuffling with them. Once she socked a 14-year-old boy she had wanted to impress. It was so embarrassing; his nose bled and her necklace broke. He wasn't interested in her after that, and she even wrote the local Teen Column to get her emotions straight again.

Time heals the wounds of youth rapidly, and Creature now has her manicured hooks into a mature 13-year-old boy who smokes. You might say they are going steady, but mother disapproves of steady dating until the eighth grade. "That's time enough, Creature dear. After all, your education does come first." Creature noticed that lately mother had been hanging that edu-

cation bit on her more and more, and she knew that this meant finishing high school before marriage.

Beyond the drudgery of occasional homework, Creature's spare time revolves around boys, clothes, make-up, TV, movies and dances. Well, of course she had had her share of dolls when she was young. She still treasures her collection of big-sister dolls. Patterned on adult proportions, these were not those horrid "baby-dolls." Her favorite has tiny nylons, spike heels and a bouffant strapless formal. One was designed so that make-up could be applied and removed. Creature spent many wonderful hours experimenting with exotic make-up combinations.

An avid reader, Creature knew the biographies of every major and minor movie star, but Mother sometimes complained about the bra ads in the movie magazines. Poor, dear Mother. Creature felt that some day soon she would have to talk to her and set her straight on what any 12-year-old girl knows about the facts of life.

At the age of eight (or was it seven?) Creature had her first home-permanent. The neighbor girl had gotten one first and, of course, this had set off a chain reaction throughout the block. She could then understand those ads which sympathized with the deplorable plight of the straight-haired little girl. She still remembers how proud she was of her first curly hair-do and the neighbors remarking how much older and prettier she looked. Mother never objected to Creature's taking an interest in her looks and, after all, it did make her happy and popular.

Occasionally, Creature reflected on her childhood, but now it seemed to her that she had always been grown up. Mother was insistent that she wear nice clothes. Often they wore mother-daughter combinations that were styled the same way. This, indeed, made her feel older, and then too, since she could remember, her father had cajoled her with: "Act like a young lady, Creature, you are not a baby any more." Come to think of it, she really was quite "adult-ish."

But father was a character. He always teased her about having a crush on some different boy. Sometimes, when she and mother would spend long evenings in front of TV, Creature wished that her father wasn't so active in the neighborhood organizations, so that he could be home occasionally, or at least take them somewhere. Father always preached about his mission of neighborhood improvement. "We want to keep this a safe community for charming young ladies like you to live in," he would say defensively.

Creature never quite knew what he meant, because she certainly felt safe enough now.

CLARENCE E. GIESE



Teaching the Faith Today

Johannes Hofinger, S.J.

FR. HOFINGER is director of the East Asian Pastoral Institute in Manila, P.I. A disciple of Joseph Jungmann, S.J., he has traveled far from his native Austria to spread the "kerygmatic" approach to Christianity—in China, the Philippines, India, Africa and the United States. Fr. Hofinger organized and directed a conference held in 1960, at Eichstätt in Germany, which brought the world's foremost catechetical experts together for a pooling of their experiences (see *State of the Question*, p. 336). The following interview developed from recent correspondence between Fr. Hofinger and Fr. Walter M. Abbott, Feature Editor of *AMERICA*.

* * *

Q. *Would you explain what you mean by "catechist," "catechesis" and the "catechetical" movement?*

A. Usually I understand these words in their broadest sense. They do not refer only to the instruction of children or converts, but to any imparting of knowledge and love of the faith to any persons of any age, by all who teach religion in any capacity. That includes bishops, especially in their pastoral letters; priests, especially in their sermons; religious brothers, sisters, school teachers, parents—whether they are using the question-and-answer technique of a catechism or talking straight on to explain a point of the faith. In a restricted sense, catechists are people who teach from a catechism; the term has a technical meaning on the missions. But when you come right down to it, "catechesis" means simply "instruction," the kind of instruction by which we hand on the faith to others. Our Lord and His apostles engaged in it. Each follower of Christ who engages in it helps to preach the message of salvation, the glad tidings of God-with-us.

Q. *You put great stress on the personal character of the catechetical apostolate, don't you?*

A. Yes. By its very nature the handing on of the faith is the communication of a Person (Christ) to a person (call him a student, if you will) by a person (who is, therefore, a teacher). This personal character of Christian catechesis, or instruction, calls for well-developed and winning teachers. Their personality must reflect Christ Himself, whom they preach and whom they form in their pupils by their preaching.

Q. *You are talking now in biblical language, the language of the New Testament.*

A. Exactly. You recall St. Paul writing: "My dear children, with whom I am in labor again, until Christ is formed in you" (Gal. 4:19), and again: "Be my imitators, as I am the imitator of Christ" (1 Cor. 11:1).

Q. *When you spoke of the "message" the teacher of religion should "proclaim," you referred to the "kerygmatic" approach, didn't you?*

A. Yes, but what I am especially concerned about, and have been for most of my life, is the *content* of the Christian message conveyed by all who hand it on. The *kerygma* (Greek for "message that is heralded") is the nucleus of Christ's message which is to be communicated, or proclaimed, to succeeding generations of men. The essence of this message is not a theory, not a set of abstract principles. It is the announcement of an event, namely, the fact that God saves us through Christ.

Christ, therefore, is the "core" of the *kerygma*. He is a living Saviour, and His mission is to communicate life to His fellow men. Our teaching, therefore, must center on His life and the life of His disciples. The *kerygma*, that message proclaimed by Christ, must be seen as an invitation, as the mystery of Christ operating in each of us. Thus, it is not something that is merely proclaimed and taught. It has an inner dynamism that sets of principles or concepts cannot have.

My teacher, Fr. Jungmann, discovered this *kerygma* of the ancient Church through his work on the liturgy. He saw that the Church echoed in her liturgy the preaching of the apostles, which the New Testament shows as thoroughly kerygmatic. Even after centuries had gone by, and catechetical instruction had lost much of its original apostolic concentration and dynamism, the Church kept the apostolic nucleus in her sacred liturgy.

In and through these studies on the approach to the Bible and the liturgy Fr. Jungmann made his greatest contribution to the process by which the faith is handed on. He helped to achieve the coalescing of catechetical, biblical and liturgical movements. As a result, all three were seen to be integral parts of a pastoral renewal.

Fr. Jungmann's studies on the function of the

catechetical apostolate in the life of the Church showed that that apostolate was much more than a classroom exercise, much more than a hearing of answers learned by rote. It was a work of bringing souls into proper union with Christ their Head.

Q. *The emphasis of true Christian catechesis, therefore, must be biblical and liturgical?*

A. Yes; biblical, because it is essential in the handing on of the faith to recount the events of salvation, together with the lessons that are found in them, and we do this best by following God's own account of His work as we have it in the Bible; liturgical, because there must be reliving of these events in the Church and in the life of each Christian. All of this was wonderfully expressed in the papers delivered at Eichstätt. The bishops, missionaries and catechetical experts assembled there also recognized that, if the catechetical revival is to survive, catechists must be trained better than ever before.

Q. *You have taught at a number of places in the United States in recent years. What do you think about the catechetical movement there?*

A. I would say a very promising "revolution" is going on there. But I prefer to speak of North America. English-speaking Canada and the United States are a unit from the point of view of religious education, especially now that a Canadian has produced what I would call the catechetical manual of our times for America. I refer to Canon G. Emmett Carter of Montreal and his book *The Modern Challenge to Religious Education* (Sadlier, 422p., \$5.36). Canon Carter had as his close collaborator Mr. William Reedy, who is one of the best catechetical experts in the United States at the present time. Mr. Reedy is co-author of the excellent *Revised Catholic High School Religion Series* (Sadlier, 4 vols. [one for each year], \$11.62). Yes, I would say that there is no place in the Catholic world where the catechetical revival is making more rapid and thorough progress.

Q. *Do you think the kerygmatic approach will prevail in America now?*

A. If Canon Carter's book becomes the standard text, yes. And I think it will be used all over North America, in seminaries and at schools where sisters and lay teachers are trained. I predict that the coming generation of catechists, or religious teachers, will be trained up on Canon Carter's manual. Its subtitle, you will notice, is "God's Message and Our Response." Yes, it is thoroughly kerygmatic. In fact, Canon Carter has based his work on what we might now call the "Eichstätt principles," and he has done it with a thoroughly American presentation.

In Canon Carter's book the student will find both the theory and practice of modern catechetics, the true meaning of the kerygmatic approach together with helps for using it in catechetical activity. For example, an appendix at the end of the book gives a sample lesson for fourth grade on "The Great Law of Love." It is by Sister Maria de la Cruz, and it is taken from the teacher's guide of the "On Our Way" series. It shows the same balanced attitude that Canon Carter has toward both content and method throughout his book. He makes it clear, just as the papers at Eichstätt did, that the modern shift in emphasis from method to content does not mean that we neglect study of methods.

Q. *I discern that you are dealing here with a delicate matter.*

A. Yes, and I recommend Canon Carter's treatment of it. He is a man of considerable experience. For many years he was principal of St. Joseph's Teachers College in Montreal. He knows that he has to deal with a certain kind of pastoral traditionalism in North America that regards with suspicion any re-evaluation of content and method in religious instruction.

Canon Carter is quite frank. He calls the traditionalism we have referred to "one of the most astounding things about the Church in North America." It is a special situation, and he deals with it very well. He lays out the whole history of catechizing in the Church and shows clearly that today's movement is not an innovation but a revival of Christ's own approach, the approach of the apostles, the biblical-liturgical approach that developed very early in the Church. With a minimum of criticism he presents a case for modern catechetics that should open many closed minds.

The rich documentation that Canon Carter presents for his case cannot fail to impress the discerning reader. No one can fairly charge this book with a one-sided emphasis that neglects any important aspect of catechetics. In emphasizing the content of the Christian message Canon Carter does not minimize method. He presents a thorough treatment of all important questions about catechetical method. He emphasizes Christian life, but that does not prevent him from insisting on *understanding* as a basic aim in religious instruction. He emphasizes biblical and liturgical catechesis, but he does not underrate systematic catechesis. If anyone has questions or doubts about the kerygmatic approach, I say let him give Canon Carter's book a careful reading.

Canon Carter is on solid ground because he sees catechetical method as the handmaid of the Christian message. Method is never an end in itself. Method must serve the message. Adaptation will be called for, therefore, and elasticity in the use of catechetical method—considerable elasticity, in fact.

Experience surely shows Canon Carter is right

in saying that "enslavement to method ordinarily ends in a concern for 'covering the matter logically' rather than in communicating a living reality" (p. 291). Canon Carter does not hesitate to suggest further study and discussion of reforming the Baltimore catechism, using more of the vernacular in the liturgy, especially in the Mass, and applying the findings of modern Catholic biblical studies to catechetical work.

Q. *Canon Carter's book, then, gives a survey of the whole catechetical field and also touches on a number of practical problems. It is clear that you hold it in high regard. Do you find nothing to criticize in it?*

A. There are some things that could be improved in future editions. The book has some unnecessary repetitions. The chapters on "Teaching the Commandments" and "Special Problems in Teaching Religion" (education in prayer, preparation for First Communion, usefulness and practice of examination of conscience) are not organically tied in. There should be more in the book than there is about detailed use of the Bible and about methods for attaining fuller participation in the Mass. And there is not enough about sex in the book. I mean to say, what Canon Carter has on the subject is confined to one page, which is surely not enough for such an important topic.

These are all minor faults, however. The first edition of Canon Carter's work gives America something that, as far as I know, England and Ireland do not have. It is America's first kerygmatic manual of catechetics, and it is so successful that it could easily be adapted for use throughout the English-speaking world and in mission countries generally.

Q. *You have scanted your own book, The Art of Teaching Christian Doctrine (U. of Notre Dame Press, 1957). I would have called that the first kerygmatic manual of catechetics for America.*

A. You are very kind. It is true that the book was largely the fruit of my experience during the summers I taught in the United States. But Canon Carter, a North American, will be allowed to make a number of the important points presented in his pages.

My book is shorter and simpler; it may have advantages. However, I would stress here the valuable contribution made, for example, in the first 95 pages of Canon Carter's book, where he surveys the catechetical scene and its history, all the way from prototypes of method in the biblical narratives right up to modern times. That historical survey is important in dealing with the special situation in North America.

I think, too, that Canon Carter is especially effective in his chapters on the program of modern

catechetics. He makes it so clear that our catechetical task consists in helping our students in their religious formation and growth—to understand, to appreciate, to remember and to practice religion.

Consider, also, the valuable contribution he makes with his list of audio-visual aids for religious education; his bibliography of books and articles published in English, most of them coming from the last ten years; his question programs, topics for discussion and topics for research at the end of each chapter. Canon Carter's book, first of its kind composed by an American author, is the book to use as a manual for training catechists. It has all the authority of the Eichstätt papers behind it. Of course, Fr. Jungmann's *Handing on the Faith* (Herder & Herder, 1959) will retain its great value as a reference work. Perhaps my book will be included among a number of others that ought to be on the reference shelf.

Q. *I should think so. As the review in AMERICA pointed out (10/26/57), your primary interest in that book was to present Christianity as something desirable, valuable and joyful. You certainly succeeded.*

A. Again, you are very kind. Your reference to "valuable" reminds me of some good news I can give you. You know what a master Fr. Jungmann is at answering today's pastoral problems by probing the history of Christianity. You may remember his *Die Frohbotschaft und unsere Glaubensverkündigung*, the basic book of modern catechetics. At long last it is going to appear in English, in a synopsis-translation by William Huesman, S.J., dean of Alma College, the California Jesuit theologate. It will be called *The Good News—Yesterday and Today* (Sadlier).

In former times one or another doctrine of Christianity was questioned, but the public at large esteemed the Christian religion as a treasure. If Christian thinkers and teachers took the value of Christianity for granted and worked on a more intellectualistic approach, no great harm was done to Christian life. The incompleteness of their approach was balanced by the definitely Christian life of the family and of society. Today a secularized public at large denies, at least practically and effectively, the value of Christian life. It becomes more and more difficult to lead an uncompromising Christian life.

As Cardinal Gracias said at Eichstätt, our religion is "an organic unit in which we must discern a core and soul . . . to proclaim emphatically (*kerysso*—to proclaim)." This core, he explained, is the message of Christ: "Our way back to the Father is in union with Christ, through the working of the Holy Spirit. All the other truths of our religion have to be explained from this standpoint and with this perspective." The gospel is the good news that Christ is among us. That is what we have to teach. Quite a treasure! And quite a challenge!

Opinion Worth Noting

TEACHING THE FAITH THROUGH BIBLE AND LITURGY

The Eichstätt papers referred to in this week's interview with Johannes Hofinger, S.J. (p. 333), are here reviewed by Rev. Joseph Petulla, chairman of the Religion Department at Cathedral Preparatory School, Erie, Pa., and moderator of the Newman Club at Edinboro State College. Fr. Petulla has found a good response among his students to the "kerygmatic approach" which, as he describes, was forcefully presented at Eichstätt.

EVERY YEAR THOUSANDS of children leave homes where religion is weak to enter a society that is becoming progressively de-Christianized. We struggle to maintain a Catholic school system in an effort to prepare our young Christians to meet the subtle challenge of secularism. Yet the sad fact remains that converts to the faith barely equal the number of fallen-away Catholics, and a large percentage of the fallen-aways are graduates of our schools.

Undoubtedly, there are many causes of leakage from the Church. But Catholic experts in religious education point to serious faults in our religion courses that may explain weakness in the formation of mature Christians. We must stop teaching religion simply as another school subject, they say, and start instilling personal convictions in our pupils. The lessons must not have exclusively abstract and intellectual appeal but must emphasize faith and life. The teacher of religion must do more than teach a series of doctrines; he (or she) must send apostolic Christians into the world.

This ideal is difficult to achieve. Fifty years ago, when the catechetical revival began in Europe, many teachers of religion thought the problem would be solved by a change of method. They tried to relate doctrine more closely to daily life, and they introduced visual aids. The second phase of catechetical renewal started about twenty years ago. Experts then stressed the content of our faith rather than only method and techniques.

Lately, however, catechetical reform has blended the most effective methods with a new approach to the content of religious instruction. In July, 1960, for the first time in the modern catechetical renewal, internationally known scholars and missionaries met at Eichstätt in West Germany to draw up a

set of principles for teaching religion. The published papers constitute a remarkable compendium of modern catechetics (*Teaching All Nations: A Symposium on Modern Catechetics*, edited by Johannes Hofinger, S.J., English version revised and partly translated by Clifford Howell, S.J., Herder & Herder, 421p., \$6.50).

The group at Eichstätt included two Cardinals, 70 archbishops and bishops, and 220 missionaries from all parts of the world. The specialists on catechetical affairs whose papers were chosen for publication are acknowledged leaders of catechetical science: André Brien (Paris), Domenico Grasso (Rome), Klemens Tilmann and Hubert Fischer (Munich), Josef Goldbrunner (West Berlin), Leopold Denis (Congo), Georges Delcuve (Brussels), Martin Ramsauer and Johannes Hofinger (Manila), and others.

The work is arranged with a focus on missionary problems, but it would be a mistake to think that it has a message only for missionaries. The problems of religious instruction are fairly uniform throughout the world: What shall we teach? When shall we introduce it? In what manner shall we present it? How do we create religious attitudes in our students? Every catechist on almost every grade level has asked himself these questions.

"Kerygmatic"

Several articles in the book refer to a "kerygmatic approach" in teaching Christian doctrine. "Kerygmatic" is derived from the Greek *kerygma*, which means "a publicly announced message." Every king in ancient times had a group of heralds who delivered the royal decrees to subjects of the crown. The people were expected to respond to the message by acting on it. In the New Testament, the corresponding verb

kerysso is concerned with the public message of Christ and the apostles, the heralds who call their listeners to action. St. Paul boasted that he was a herald who proclaimed the glad tidings of Christ and His Church (1 Cor. 1:21; 2:4; 15:14).

The New Testament message stresses the essentials, the inner nature and rich values of Christianity. It stresses the eternal love of God, who has called us to Himself through His Only-Begotten Son. The message continually returns to the salvation mystery in Christ. The references to "kerygmatic renewal" in *Teaching All Nations* show the authors' concern that the content of religious instruction should arouse Christians to live the fullness of life in the Spirit of Christ.

A kerygmatic approach to catechetics highlights the inner core of our faith. It probes Christianity's liturgical and biblical roots. Present-day catechetical, liturgical and biblical movements are simply different aspects of the same renewal, which resolves to restore all things in Christ. All three movements are Christocentric in that they encourage a greater participation of Christians in the mystery of Christ.

Through Christ we have received the wonderful message of our salvation and our life in the kingdom of God. By His death, resurrection and ascension Christ saves us from our sins. He lives in us through the Holy Spirit, and He completes His Father's mission in the Church, especially by our sacramental co-operation. He will judge us on the basis of our response to the great love He showed us, and on the last day He will bring the world to its final perfection.

These are the themes that are paramount in the Bible and the liturgy. According to the authorities assembled at Eichstätt, the same currents of thought should prevail in the teaching of our faith. The kerygmatic flavor of the Bible and liturgy should penetrate catechetics.

The strong relationship that should exist between the Bible and religious instruction is manifested in the article by Bishop Léon Arthur Elchinger of Strasbourg. Catechesis should have a biblical basis, the Bishop declared, because the Bible is God's own inspired book. Biblical catechesis does not merely add Scripture texts as a further

"proof" for the doctrine under study. Nor does it only present a few more interesting anecdotes from the Bible. Rather, it brings out the organic unity of the whole Bible, whose purpose lies in presenting the story of the way the Father chose to save men. Instruction based on the Scriptures, then, enables us to see the ties between the old and new covenants, between Israel and the Church, between symbol and reality. Christ becomes the center of the Bible. His mission of salvation is seen to be accomplished only after the world is prepared by God in successive stages. The Acts of the Apostles and the New Testament Epistles show the Church, animated by the Holy Spirit, continuing this mission until the Lord returns in glory.

The Bible, therefore, contains the pattern of God's religious instruction. Catechesis could profitably imitate the method. God performs a concrete event that reveals an important truth, and the dramatic presentation of doctrine inspires His chosen people to pattern their lives according to this truth. For example, God intervened at Sinai when He chose Israel to be His people. In the

Church, Christ's Mystical Body. Hence, a catechesis would be defective if it considered God's intervention only in past biblical events. In an excellent presentation of the basic links between liturgy and catechesis, Bishop Joseph Blomjous, w.r., of Mwanza, Tanganyika, shows how Christian worship is the necessary fulfillment of religious education. He points out that the primary purpose of religion class is not simply acquisition of theoretical knowledge of the Catholic faith but attainment of closer union with Christ, the source of our spiritual life. Knowledge alone will not make a student Christlike.

Centered in the Liturgy

Doctrine and prayer find their perfect union in the Church's public worship, the liturgy. The Mass and the sacraments are the means by which Christians come together to worship the Father in Christ and thereby grow in the life of the Holy Spirit. The liturgy brings the mystery of Christ, the holy work of our Redeemer, into our midst and invites the faithful to participate in it. Christians not only must be familiar with the mysteries of the liturgical

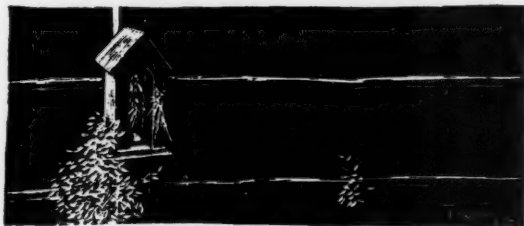
enables the Christian message to do more than remain in the intellect.

A number of the Eichstätt papers take up the subject of an ideal catechism based on a kerygmatic approach. Although the catechism is merely a tool in the hands of teacher and pupil, it is an extremely important tool. It must guide catechist and class in the psychologically sound learning process of seeing, thinking and doing. It must move from concrete experience to religious truth and its application to life. It must center itself on the mystery of Christ in the history of salvation. The questions and answers, which summarize the contents of the whole instruction, should come at the end of the lesson. New catechisms cannot fulfill the demands of modern catechetics by just adding a few more questions, scriptural quotations and liturgical directives.

Fr. Hofinger, editor of *Teaching All Nations* and organizer of the Eichstätt congress, is a familiar figure to hundreds of catechists who attended his lectures on the kerygmatic approach at the University of Notre Dame and many other institutions in this country. He has imparted the same appreciation of kerygmatics in Africa, the Philippines, India and Australia. *Teaching All Nations* complements much of the material in Fr. Hofinger's earlier work *The Art of Teaching Christian Doctrine* (U. of Notre Dame Press, 1957), which deals with the theory of the kerygmatic approach in systematic form. The diverse backgrounds of the experts at Eichstätt produced more varied viewpoints in the application of kerygmatics.

Fr. Hofinger's tireless enthusiasm for the cause of better catechetics has borne much fruit here and abroad, but the study week at Eichstätt may prove to be his most valuable contribution. Four editions of the book—in English, French, German and Spanish—allow much of the world to enjoy the exposition of catechetical science that enlightened the missionaries at Eichstätt. Fr. Clifford Howell, S.J., renowned English liturgist, asserts in the foreword: "If anybody claims to be really up-to-date in modern catechetical knowledge and yet says he has not read this book, his claim—and the views he expresses—would deserve to be treated with skepticism." Most readers will not disagree.

JOSEPH PETULLA

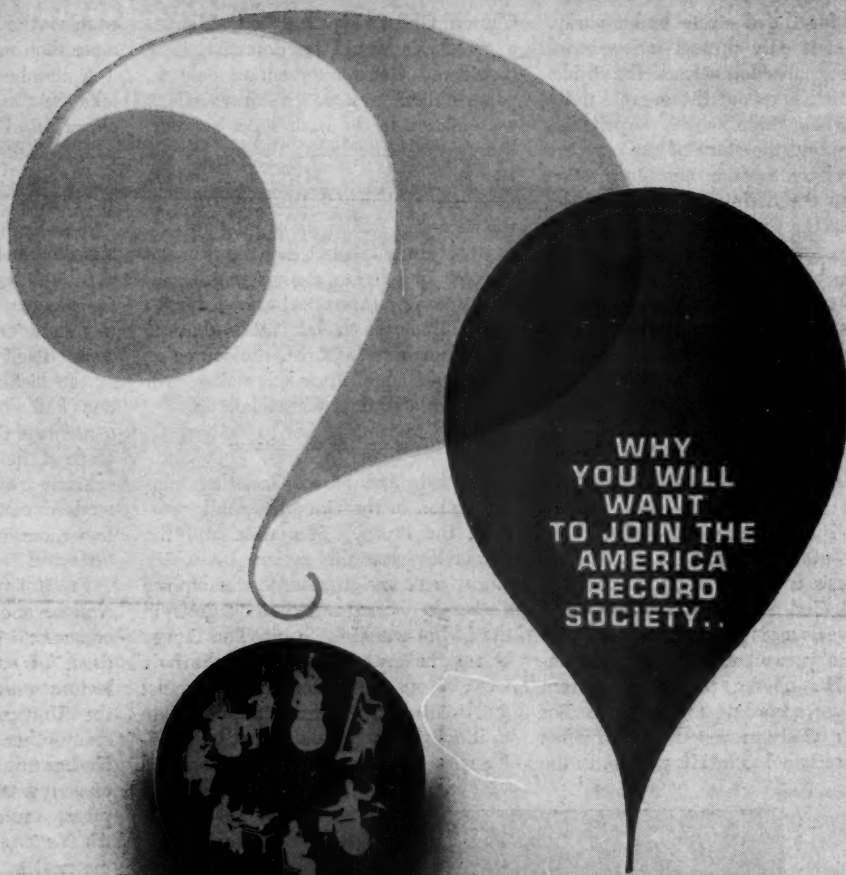


drama of the moment, He reminded the Jews of all the blessings He had showered upon them from the time of their deliverance from Egypt to the present protection He was giving them in the desert. Thus, the doctrine of God's loving care of His people awakens a response of love and gratitude in the people of God when they read or listen to the inspired text. Sacred Scripture evokes the same response from those who now enjoy the Father's providence in the Mystical Body of Christ that it evoked from those who lived under the old covenant. God's method of instruction in the Bible (event—truth—action) affords catechists a pattern for their work.

God's plan of salvation continues to unfold today in the liturgy of the

year but also must participate in the worship of the Church with complete readiness. Doctrine class, then, should be the handmaid of liturgical prayer.

Furthermore, the liturgy itself contains unique instructional value. The mission of Christ is the central theme and inspiration of each liturgical year: Old Testament figures and types point to the Lord and His Church; the life, teachings, miracles, death, resurrection and ascension of the Saviour are dramatically portrayed; the texts of the liturgy, chiefly from the Scriptures, review the economy of salvation even to present veneration of the saints, who lived fully in the life of Christ. When a congregation is permitted to participate actively in the sacred mysteries of the Mass and sacraments, the liturgy



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BOOKS

The Mass and the Ages of Man

Missals for small children should have sturdy bindings, colored pictures and clear printing. This traditional idea is improved upon in the *St. Paul Junior Missal* (Daughters of St. Paul, 253p., \$1.75; paperback, \$1), which has rugged binding, photographs of a priest celebrating Mass, and scores of tasteful drawings on light green backgrounds to illustrate simplified versions of the Sunday Gospels.

The *Sunday Missal for Young Catholics*, by Canon Maurice Le Bas (Guild, 238p., \$2; paperback, \$1.25), is intended for children 8 to 11 years old. Colored panels depicting the Gospels look like water tattoos. The prayers of each Sunday Mass are put in short sentences that editors of larger missals would do well to ponder. Epistles and Gospels are not quite so simplified as in the *St. Paul Junior Missal*.

Teen-agers, and all who are still teen-agers at heart, should like the *Saint Joseph Pocket Missal*, edited by Walter van der Putte, C.S.Sp. (Catholic Book, 384p., \$2.50), with its colored pictures, complete translation of Masses for Sundays and holydays, simple key to Latin pronunciation and syllabic division of Latin texts to be spoken by the people. Circled numbers indicate degrees of participation at various parts of the Mass in accordance with the Sept. 3, 1958 decree of the Congregation of Rites, which is neatly explained on pages 10-11.

For the people in general, the larger *Saint Joseph* missals seem to have been the best-sellers in recent years. The large, dark type is often given as the chief reason. One notices also, however, that these offerings of the Catholic Book Publishing Co.—*Saint Joseph Sunday Missal* (479p., available in 19 bindings, \$1.35-\$35), *Saint Joseph Continuous Sunday Missal* (1,391p., 12 bindings, \$3.75-\$20), *Saint Joseph Daily Missal* (1,343p., 25 bindings, \$3.75-\$45)—are completely in English (except for parts to be spoken by the people in Latin, and the Ordinary of the Mass, where the Latin faces a translation). The Rosary and the Stations of the Cross are inserted in full-color plates, and pages of various devotions are added at the end.

The Rosary and various devotions are tacked on at the end even in the case of the otherwise quite liturgical *Saint Pius X Daily Missal* (Catholic Book, 1,056p., \$2.75), which features Latin

and English for all degrees of participation.

The *Saint Joseph* and *Saint Pius X* missals translate in *saecula saeculorum* as "world without end." It would confuse the people less, and conform to biblical doctrine, if future editions could have something like "for ever and ever."

Instead of the Rosary and Stations, the *Saint Paul Daily Missal* (Daughters of St. Paul, 1,608p., \$3.75-\$15) has full-color plates that illustrate adjacent Mass texts. There is a section of various devotions toward the end, but that brief lapse from proper missal presentation is followed by 14 pages of musical notation: Gloria (XV), Credo (III), etc. This is nothing like the 85 pages in the large *Saint Andrew Daily Missal With Vespers* (Lohmann, 2,071p., 19 bindings; \$7.95-\$24), but it is far better than nothing.

When we come to the *Daily Missal of the Mystical Body*, edited by the Maryknoll Fathers (Kenedy, 1,699p., \$3.95-

\$18.50), the *Missal in Latin and English* (Newman, 1,484p., \$8.50-\$15) and the *Fulton J. Sheen Sunday Missal*, edited by Philip Caraman, S.J., and James Walsh, S.J. (Hawthorn, 1,260p., \$7.50 and \$12.50), we are beyond the sturdy and serviceable, beyond the colorful and feature-laden. These are artistic productions of high quality. They are quite different in style. The Maryknoll missal has, inside its striking cover, severe black printing and full-color plates by K. Beuron. The Newman Press missal (often called the Knox missal because scriptural passages are from Msgr. Ronald Knox's translation) has much red print and looks like a breviary. The Bishop Sheen missal has red print for rubrics and titles, large red capitals at beginnings of prayers.

At the end, the Maryknoll missal has 90 pages on the sacraments and prayer. At the front, the Bishop Sheen missal has 27 pages of meditation, questions and answers about the Mass. But none of these superb missals offers the people any help with the parts they may sing. When will the people have a missal with musical notation right on the page where the text occurs?

WALTER M. ABBOTT, S.J.

Superb First Act of Our National Tragedy

THE COMING FURY

By Bruce Catton. Doubleday. 565p. \$7.50

There are two general categories of people who are interested in the Civil War. One consists of those who have become experts on some minuscule facet such as the type of stirrups used by certain cavalry units, or the number of lefthanded quartermasters in the Army of the Potomac. The other is drawn to this event time and again in the same way that one returns to the work of Shakespeare, Racine or Sophocles; for

tive heighten the excitement, and the reader becomes a captive before the drama of history.

The Coming Fury is no exception. It builds up from the momentous political conventions of 1860 to the rude shock of First Manassas. Along the way, we participate once again in the soul-searchings of Lincoln, Lee and lesser men; in the agonizing decisions of the border states; in Sumter and the battles and skirmishes which preceded Bull Run. All familiar enough, but in the atmosphere which Mr. Catton evokes these matters are presented with incredible freshness.

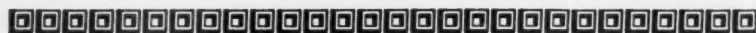
If any criticisms can be made (and they are small ones), they are that Mr. Catton is short on economics and just a little better than adequate on politics. Beginning a three-volume history, of which this is the first volume, with the 1860 conventions tends to focus attention on the heated and distorted issues of that year and to reduce emphasis on the interlocking complexities of the previous decades.

If Mr. Catton seems a little disgruntled at Lincoln's lack of resolution as President-elect, it is probably because he has not convinced the reader and himself, as he should have, that Lincoln was a compromise candidate in a



the Civil War is our classical tragedy.

It is this latter group which provides a constant audience for the work of Bruce Catton. Each book of his retells the familiar, but with a craft which enthralls despite one's knowledge of the outcome. New research adds new dimension; a few small details hitherto undiscovered add interest or humor to an event or characterization. Color of language and a masterly gift of narra-



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today, made
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speaking in prose
and poetry

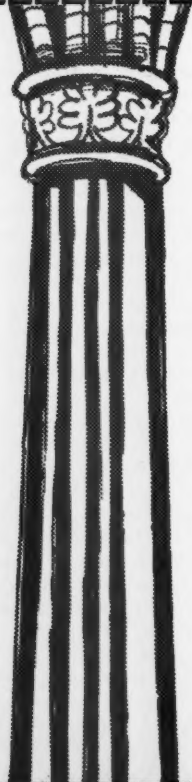
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PANTHEON 



Hugo Rahner,

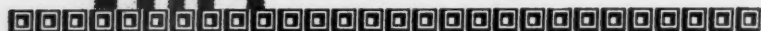
one of today's foremost
German theologians, shows
how the mystery of the
Church is inseparably bound
up with the mystery of Mary

"Past and future meet in her; all the light of
the Old Testament, from Eve to the Book of
Wisdom, shines in her, for the sun of justice
entered into her womb."

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convention in which the question of slavery was only one of many issues and that it was only natural, therefore, for Lincoln to act as he did.

The cumulative impact of this book, however, is in no way impeded by these minor matters. The volume ends with the sound of muffled drums after Bull Run, but muffled only for the fallen of that battle. They close the first act with the threat of the fury that is to come.

RAYMOND L. CAROL

Books as Christmas Gifts

With the Christmas season approaching, one can think of no finer gift book than the superb volume: *The Church: A Pictorial History*, by Edward Rice, editor of *Jubilee* magazine. (Farrar, Straus. \$10. 268p. 8 1/2" x 11 1/2"). This is indeed a work of love, of skill and careful research. It presents the documents of each period in the Church's near two thousand years of history: manuscripts, inscriptions and sculptures, mosaics, woodcuts, etc., practically all of them contemporary. More anxious souls will be displeased that the collection includes evidences of the seamy side of Church history, such as Wycliffe burned at the stake, and portraits of the Reformers. But the Church's mighty historical witness flourishes in the blazing light of the full truth. Those who leaf through these pictured pages will want to explore much further.

The oldest of all personally identified sculptors, the Sumerian Gudea, left so many statues of himself that he seems to have turned one out every few weeks. Of Gislebertus, the superb medieval genius in that field, we have no portrait in stone or prose. But the products of his ten years' devotion to the decoration of the cathedral of St. Lazarus, in Autun, have earned him immortality. *Gislebertus: Sculptor of Autun*, by Denis Grivot and George Zarnecki, is an extraordinarily painstaking photographic study, by two eminent French experts, of the work of this great master. Abbé Grivot and Dr. Zarnecki created an immense interest a few years ago by their discovery that a single sculptor had been commissioned to do the vast decorative work of this cathedral. No pains have been lost to provide full critical apparatus to accompany the photography (Orion. \$13.50. 250 plates. Intro. by Dr. T. S. R. Boase, president of Magdalen College, Oxford. 12 1/2" x 9 1/2"). This volume deserves high priority on our Christmas-gift list.

French Cathedrals, by Martin Hürlmann and Jean Bony, is a "studio book" testifying to the undying attractions of

SHED & WARD

A book for all except those who are satisfied with their present state of soul

PRAYER

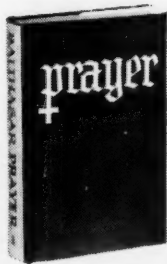
by HANS URS
VON BALTHASAR

FATHER LOUIS BOUYER says of this remarkable new book: "Absolutely unique in its power and richness of content and often with a beauty of expression and thought . . . possibly the finest book on prayer that has appeared since, say, the seventeenth century."

—in *Le Figaro*

The great merit of Father Balthasar's presentation of prayer is that it enables us at the same time to unlearn the artificial and learn the natural ways of prayer. Beginning with the simple fact that prayer is meant to be (but often is not) communication with God, Father Balthasar then shows how each of us can make this communication possible.

The whole book draws copiously on the Old and New Testaments, especially the sapiential books and epistles of St. Paul. Immensely readable, PRAYER is an excellent book to give at Christmas. A selection of the Catholic Book Club.



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SHED & WARD
New York 3



the great Gothic marvels of France (Viking, \$12. 311p. 199 photogravure plates, with 3 in color. 12½" x 9"). This is an excellent introduction to the architectural and sculptural sequence of those unsurpassed 150 years.

In the category of "family" books, one could include *The Golden Encyclopedia of Art*, by Eleanor C. Munro. Hers is an excellent work for those who look for an introduction to the world of art, especially as it traces the evolution of art from prehistoric times to the present time in language accessible to the ordinary reader (Golden Press. \$12.95. 300 full-color plates, 350 black-and-white. 10½" x 13½"). The color plates are conscientiously faithful, not souped up with brilliance. The practical features of the album are enhanced by an extensive glossary of artistic terms.

The golden days of 1961's autumn on our country's eastern seaboard reminded an observer of the atmosphere of light and luminosity which in recent years we have come to take for granted in our paintings. The incredible popularity today of the paintings loosely characterized as the "Impressionist" school—you'd better set an armed guard to ward off thieves from snatching your Renoir, Van Gogh, Seurat, Monet, Degas, etc.—makes us wonder at the skepticism with which these masterpieces were originally received. *The Impressionists*, by François Mathey, chief curator of the Museum of Decorative Arts in Paris, traces features common to this efflorescence of intensely individualistic painters (Praeger, \$5.75. 290p. 157 illustrations, of which 80 are full-color. 8½" x 6"). A very special feature of this attractive little volume is a year-by-year chronology, 1885-1906, paralleling each year's paintings with corresponding events in politics and society, literature and music, technology and science.

The Horizon Book of the Renaissance, by the editors of *Horizon*, is the resplendent production one would expect under these auspices (American Heritage. Distributed by Doubleday. \$17.50. 431p. 9½" x 12½"). The principal text is contributed by Dr. J. H. Plumb, of Christ's College, Cambridge, and nine other authors discuss the outstanding figures of that brilliant epoch. This is not a mere album, but a collection of penetrating and often controversial studies of the tremendous figures of that passionate age. Not only great paintings and sculptures are featured, but a rich selection of cultural items of every description.

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LAS Arts and Sciences	G Graduate School	Mu Medicine	SF Sister Formation
AE Adult Education	HS Home Study	N Music	Sp Speech
A Architecture	ILL Institute of Languages and Linguistics	P Nursing	Sy Seismology Station
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D Dentistry	J Journalism	RT Physical Therapy	AROTC Army
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equal proportions, affect us as we unearth more and more specimens of mysterious—and astonishingly skilled—prehistoric rock paintings and sculptures. *The Art of the Stone Age*, by Hans-Georg Bandi and others, all authorities in the field, is the latest in the *Art of the World Series* (Crown, \$5.95, 249p. 60 tipped-in illustrations in full color. 7 1/4" x 9 1/4"). One of the most fascinating chapters in this delightful book, "The Rock Art of South Africa," by Erik Holm, shows that "at the southern tip of this ancient continent the prehistoric pattern of existence has been preserved unspoiled right up to the present day." Direct contact with contemporary primitives helps us to under-



stand the religious beliefs that motivated the immense profusion of prehistoric art. We are just beginning to learn about man.

A subject of modern controversy is the origin of the abundant artistic production of the 900-year Byzantine Empire. Recent research places its sources, formerly ascribed to Rome, in Hellenistic spheres. Pilgrims diffused its characteristic through the Christian world. Translated from the Russian of the outstanding authority in this field, the late D. V. Ainalov, *The Hellenistic Origins of Byzantine Art* is a close-knit scholarly study of the great wealth of evidence to support the Hellenistic thesis (Rutgers U. Press, \$12.50, 322p. 6 1/2" x 9 1/2"). 128 black-and-white photographic illustrations. This amply documented analysis will delight art students.

It is said of the great Flemish painter of folk-life, Pieter Bruegel, that he never depicted the charms of beautiful womanhood. Whatever the grounds for his stoical detachment, he appeals solidly to the modern realistic taste. Ludwig Munz's superb volume, *The Drawings of Pieter Bruegel*, gathers for us 154 plates—one in color—and 50 text illustrations, revealing the keen eye and sure hand at the service of the split personality of this jovial pessimist (Phaidon, \$13.50, 240p. 9" x 12"). One special feature of this comprehensive collection is its analytical catalogue.

Jewish Art: An Illustrated History claims to be the first complete history of this comparatively little-known subject. Under the editorship of Cecil Roth, the contributors discuss 1) the ancient

and classical world; 2) Spain and the Moslem world in the Middle Ages; and 3) the modern period (McGraw-Hill. \$14.95 488p. 11" x 8". 450 black-and-white illustrations; 12 color gravures). Outstanding are the brilliant illuminated manuscripts, and the absorbingly interesting *genre* pictures of Jewish life and customs in all ages and countries.

Sumi is a sort of black or blackish Japanese water color, and *sumi e* is the magic art of working with it: a mysterious, delicate matter of lines, strokes and brushes that is one of the treasures of the Japanese tradition. *The Art of Japanese Brush Painting*, by Takahiko Mikami and Jack McDowell, initiates the Westerner into some of its basic techniques (Crown. \$3.95. 127p. 10 1/2" x 8 1/4"). Illustrated throughout in black and white). The subtle "moving spirit" of *sumi e* is not unrelated to that of Buddhist Zen.

Leonard von Matt is well known to American readers for his unique photographic monographs of the saints. *Saint Benedict* is a full-length portrait of the majestic founder of Western monasticism. Each phase of the saint's life is illustrated by documentary photographs as well as photographic studies (With the collaboration of Stephen Hilpisch, O.S.B. Regnery. \$7. 226p. 10" x 7". 199

photogravures and 2 in color). The great current of Benedictine tradition is traced down through the ages to the present day, including its great revivals in our own epoch.

JOHN LAFARGE



The Milky Way

TO THE naked eye, the Milky Way appears to be no more than a broad and irregular band of pearly light that encircles the sky. Its true nature was a mystery until Galileo turned his telescope on it in 1610. Then he verified an intuition that Pythagoras had two millennia before him. The Greek philosopher thought that the Milky Way was a "vast assembly of very distant stars."

Of course, the Milky Way is more than just a cloud of stars. It also contains prodigious quantities of gas (chief-

ly loose hydrogen) and dust. The entire aggregation forms a dynamic system whose complexity seems to grow with every advance in astronomy.

As much as 99 per cent of the Milky Way system is hidden from optical telescopes by clouds of obscuring dust. During most of the last three centuries, astronomers have been like men trying to map Los Angeles with binoculars from a suburban church steeple when the city is enveloped in smog.

During the last few years, however, thanks to the sensational development of radio telescopes, science has been making big advances in the job of mapping the Milky Way. The radio telescope can penetrate dust clouds like a radar set boring through fog.

What, then, is the general structure of the Milky Way as it is known today?

Well, first of all, the Milky Way qualifies as a galaxy. In astronomy, a galaxy is a relatively independent assembly of about one billion or more stars, tied together by strong gravitational bonds. Galaxies may form groups of similar objects, but, even in such cases, the individual galaxies are separated from one another by voids which a ray of light will take hundreds of thousands of years to cross. Several billions of galaxies are known to make up the universe, to the

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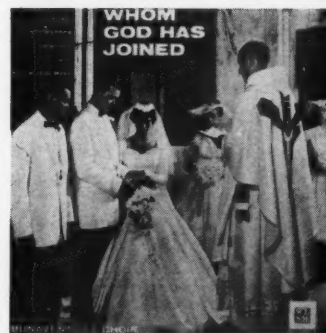
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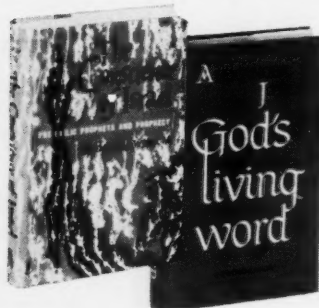
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extent that we have been able to explore the depths of space thus far.

Galaxies are usually classified as irregular, elliptical or spiral in shape. Our Milky Way is thought to be a rather typical spiral. What does this mean?

Just imagine, if you can, a whirling sphere of stars, so vast that it takes light about 10,000 years to go from side to side. Imagine, too, that this cluster contains billions of stars, and that at its center they are packed thousands of times more densely than the stars in the neighborhood of the sun. Such a globular mass of stars normally forms the nucleus or heart of a spiral galaxy, and such a condensation lies at the center of our Milky Way.

But what give a spiral its name are the vast whorls, usually two in number (and often with branching arms), that stretch out in a fairly flat plane from the equator of the nucleus. In a spiral, these arms are composed of stars, gas and dust that orbit about the heart of the galaxy in periods that may range up to hundreds of millions of years. The direction of the rotation is such that the sprawling arms of the galaxy seem to be "winding up" rather than "opening out."

In our Milky Way, the whole spread of the galactic arms and their hub has a diameter of about 100,000 light years. (A light year is a distance of about six trillion miles.)

Where is our own sun located in the local galaxy? We are probably located in the flat disk of the spiral plane at about 30,000 light years from the center of the nucleus. In fact, we are probably situated on the inner side of a third arm from the center, and in a neighborhood where the whirling wheel of the galaxy is only some 2,500 light years thick. Our sun and its planets rotate about the heart of the Milky Way in a period of some 220 million years, even though the orbital speed of the sun is about 135 miles per second.

Just how many stars make up the disk and hub of the Milky Way? A conservative estimate would be about 100 billion, but I have seen educated guesses that the total may be as much as 500 billion. And then, of course, there is all the gas and dust, out of which new stars seem to be forming even today. Some astronomers think that as much as 50 per cent of the mass of the flat system outside the nucleus may be composed of such stellar material.

To round out the general picture of the Milky Way, you must imagine that the flat disk and round hub lie in the equatorial plane of a spherical cloud of stars that is itself 100,000 light years in diameter. These stars are very thinly



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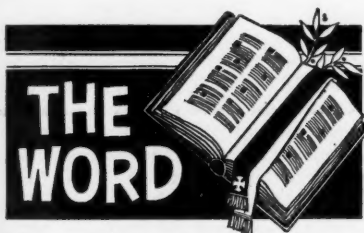
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scattered on the outer part of the envelope, but tend to concentrate more thickly as you move toward the nucleus from the remoter regions. How many stars are in this "halo"? Some estimates run as high as 100 billion or more. In the very scanty state of our knowledge, it might be safer to say that these halo stars are perhaps 20 to 40 per cent as numerous as those that form the disk and the hub of the galaxy.

Two other things are worth noting about the halo. It is a region that is free of dust and relatively free of loose hydrogen, just as though the star-making process ended in this region long ago. Moreover, the stars in the halo do not seem to partake of the general rotational movement of the spiral arms. Instead, it is probable that they orbit about the nucleus in elongated oval paths that in some cases may take a billion years to cover.

I have given a very inadequate idea of the involved mechanism of the Milky Way—a dynamic system that may be nine billion years old and may contain 200 billion times as much matter as our sun (which in turn weighs 332,000 times as much as the earth). On another occasion, at least, I would like to tell how our Milky Way ties into the local group of galaxies that is found in our part of the universe.

L. C. McHUGH



He serves notice of the cosmic convulsions that will precede the approaching end; with this purpose, that if we will not fear God in tranquillity, at least we will be frightened by the dreadful signs of the judgment that is to come (St. Gregory the Great, on the Gospel for the First Sunday of Advent).

AGAIN there arises in our dealings with God, and not only in our dealings with God, the troublesome problem of fear. The one possible path out of the jungle of misunderstanding, prejudice and dishonesty which has gradually sprung up on the subject of fear is the road of philosophical distinction. We get simply nowhere by simply talking about fear. The word, as the experts say, is not univocal.



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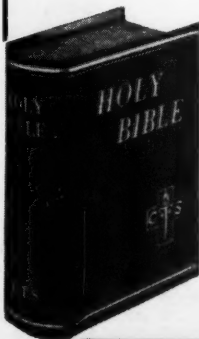
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In the first place, fear is either natural or supernatural. A man might avoid drink because he has chronic gastritis, and alcohol upsets his inner arrangements. Or he might avoid drink because if he carouses, he will surely not get to Mass next morning, and he has promised Christ a Communion of reparation on that First Friday. Fear is different, that is to say, insofar as its motive is natural or supernatural. Yet, in both cases the motive may differ further. In the familiar example, a child may obey because, if he does not, he will be de-

prived of his allowance; or he may obey because disobedience would genuinely grieve his mother. Thus, if fear is self-regarding, it is servile; but if it is prompted by love, it is filial.

We deal here in no mere matter of concepts and terminology, but with recognizable human behavior. And let it be said with the utmost firmness and clarity that in all the categories mentioned there is nothing immoral or utterly shameful about fear. A dead American once intoned, in the grand manner that was his: "We have nothing to

fear but fear," and he had, indeed, come by a truth. Particularly, but not only, in the sphere of the supernatural, our problem is not fear; it is a fear or, rather, a hatred of fear. And we hate fear because it makes us uncomfortable. Someday, in the raising of children, the wholesome motive of natural fear will be rediscovered—with the happiest results.

As for the motive of fear in the world of the supernatural, let us read again the fine, clear quotation from Gregory that serves as our text. Let us note also that Gregory is only rephrasing and expounding, with all precision, a far more eminent authority.

It would be completely unrealistic to deny, first, that fear of one kind is far more admirable than fear of a lower sort; and, second, that fear, like any other dynamism, can run wild and thus become altogether destructive as well as morbid. But there remains one capital



point about truly supernatural fear which, if understood, at once eliminates all danger of turning religion into an anxiety neurosis. *Supernatural fear lives in the intelligence, not in the nervous system.*

We respectfully solicit the kind reader's closest attention, and even extended reflection, relative to that underscored sentence. Will we ever grasp that the *timor Domini* (fear of the Lord) which is praised by the Old Testament, emphatically iterated by the Lord Christ and steadily preached in the whole authentic Christian tradition, is not a spasm but a conviction?

Christ the Son of God insists unmistakably that there will come for every man a day of reckoning, a judgment. A quite sane spokesman like Pope St. Gregory notes calmly that our Lord speaks of *cosmic convulsions* and *dreadful signs*. Gregory does not seem unduly upset; he probably did not suffer from a tic or regularly roll little steel balls between his fingers. He sounds rather like a wise one who heaves a little sigh and murmurs: "Well, that's the way of it, you see. *If we will not fear God in tranquillity*, then we must look to be treated another way."

Reasonable fear of God is—reasonable. Please let us all take note of that marvelous expression: *fear God in tranquillity.*

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Correspondence

(Continued from p. 315)

expounded and inculcated in encyclicals already for other reasons belongs to Catholic doctrine.

But if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that this matter, according to the mind and will of the same Pontiffs, cannot be considered open to discussion among the theologians.

Surely, in an encyclical on social questions, at least what is called *religious assent* must be given to matters of method and technique, suggested remedies, and other materials of this nature which do not directly involve faith and morals. There is no question here of infallibility, but rather of the authority of the Church as a religious society to teach and guide in areas affecting faith and morals. Such areas would include statements of fact about social and economic conditions.

Such religious assent is not irrevocable. It can be withdrawn, should later evidence be forthcoming.

The *assent of ecclesiastical faith* must be given to principles, enunciated or repeated, which, because of a close connection with revealed doctrines, do involve faith and morals directly, e.g., the obligation of wealthy nations towards undeveloped ones and towards the world community (*M. et M.*, 157 ff.).

The *assent of divine faith* must be given to revealed doctrines when they are set forth or repeated in an encyclical, e.g., the stress on the doctrine of the Mystical Body and grace found in the closing part of the encyclical (258-259).

Pope John foresaw some of the bickering that would threaten his encyclical's application and somewhat wryly he suggested that we get on with it—use it, don't argue about it! (238). Don't exhaust yourselves, he says, in "interminable discussions"—the curse of all Catholic social activity.

(REV.) MAURICE GEARY

Birmingham, Mich.

What Do You See?

EDITOR: I do not want to tangle with the Legion of Decency, Bishop Hallinan and Moira Walsh (especially not Moira Walsh—how that girl can write!), but someone should put you straight on certain facts.

First, in spite of what Miss Walsh says in "Christ or Credit Card?" (10/21), *King of Kings* does tell to whom Judas betrayed Christ. The thirty pieces of silver may not have been shown, but the film does show Judas going in to betray Christ to the Jewish high priest. The facts, therefore, are *not* rearranged to absolve the Jews of all blame for Christ's death.

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The primacy of Peter and the sending of the Twelve on their apostolic mission is definitely shown. Was Miss Walsh napping during the scene on the beach during the Risen Life?

From my viewing of the movie, I thought it was obvious what producer, director and scenarist thought about the answer to "What think ye of Christ?" Their main focus was on His teaching that His kingdom was not of this world. That may not be the whole teaching of Christ, but it is a big chunk of it. And it was a frustration of Jewish hopes. There's the dramatic engagement of the picture. The words spoken in answer to the questions from the people during the Sermon on the Mount do have integral connection with the film's dramatic action.

I didn't like the way so much time was spent in the film on building up the worldly expectations of the Jews (the Barabbas theme), but it was all probable stuff and perfectly compatible with the Gospel accounts (and that includes the study of Judas' motives). I suspect those who made the picture felt the story of Christ was so well known that they had to fill in a lot of things to offset boredom on the part of the audience.

If I'm right, the "credit card" bit is irrelevant. Miss Walsh dragged that in from a speech given by Bishop Hallinan before the picture came out. I doubt that he would fight *King of Kings* with that quote. I sympathize with the feelings of the Legion of Decency and Miss Walsh about the general run of biblical movies, but I think they've kicked the wrong donkey this time.

MATTHEW V. SOMERVILLE

Dallas, Tex.

EDITOR: I do not honestly know what is bothering Mr. Somerville. From where I sit, his observation—"I suspect those who made the picture felt the story of Christ was so well known that they had to fill in a lot of things to offset boredom on the part of the audience"—seems a more devastating indictment of the film than anything I wrote.

His slippery and ambiguous sentence ("The film does show Judas going in to betray Christ to the Jewish High Priest") is about 99.44 per cent irrelevant in rebutting the detailed case I made against the film for rearranging facts.

I was not napping during what Mr. Somerville grandly calls "the scene on the beach during the Risen Life." (One has to have seen the picture to appreciate how ludicrously inappropriate that description is.) A nap would have been impossible, for it was the last scene in the film and musical director Miklos Rozsa's angelic choir was going full blast. It was a brief

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tableau in which Christ was only a shadow and nobody spoke but narrator Orson Welles. If he said anything about the apostolic mission, then I erred. However, after seeing the film twice, I am still unable to recall anything the narrator said except that he mispronounced "Barabbas" and sounded the "t" in "Apostles." It seems to me that it is the nature of the film medium that one does not remember what narrators say.

It is one of the cornerstones of my critical beliefs that innocuous films, mushy religious films, etc., are subversive of Christian values. The failure of Christians to comprehend this seems to me the chief factor in the poisoning of their outlook on films. So the quotation from Bishop Hallinan was vitally relevant, though I did not imply that he said it in connection with *King of Kings*.

MOIRA WALSH

New York, N.Y.

A Wall Can't Separate

EDITOR: Praise to AMERICA for "The Choice in Germany" (11/4). The author, William V. Kennedy, knows very well how most of my compatriots feel about U.S.-German relations of the last months.

There really is no alternative between sticking to Nato and giving up hope for reunification. There is only one way—being a Nato ally in order to achieve our reunification through the strong shield that Nato provides. That does not mean aggression, but, likewise, it cannot mean giving in. Seeing the wall in Berlin, there is nothing you can do but pray—and weep.

News from Washington in recent months has not matched with my impression of America's love for freedom. I do hope that things are changing. Personally, I see a great danger if my country becomes disappointed with the West. Often there is no greater enemy than a former friend who has been cheated or who has the feeling of having been cheated. And that is what the East is speculating on.

KARL KRAUSE

Hamburg, Germany

Democratic Solution

EDITOR: I have read with sadness your account of the canceled lecture series at the Cardijn Center in San Diego (11/11).

Surely the protesters could have been given an invitation to come to the lectures and submit written questions to be answered by the speakers. If the so-called "patriots" couldn't accept this responsibility of democracy, then they should have been ignored.

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